

A SERMON

Preached in the Parish-Church of
Christ-Church, LONDON;
On Thursday MAY the 13th, 1742.

BEING THE

Time of the **YEARLY MEETING** of
the **CHILDREN** Educated in the **CHARITY-**
SCHOOLS, in, and about, the Cities of *London*,
and *Westminster*.

By **JOSEPH TRAPP, D.D.**
Minister of *Christ-Church*, and *St. Leonard's Foster-lane*, London.

*Published at the Request of the Gentlemen concerned
in the said CHARITY.*

To which is annexed,

An ACCOUNT of the Origin and Designs of the
Society for Promoting *Christian Knowledge*.

L O N D O N :

Printed by **M. DOWNING**, in *Bartholomew-Closet*, near
West-Smithfield, 1742.

SERMON

Preached at the Chapel Church of
Chilly-Church, London;

On Friday M^r 13th, 1748.

Time of Mrs. BARRY's Marriage to
the Captain Preacher in the Chapel
of Chilly-Church, on Friday M^r 13th, 1748.

By JOHN RAYBOLD,
Minister of Chilly-Church, son of the Rev'd Mr. John
Raybold, & now a Member of the Chapel.

Dedicated to Mr. Raybold, & his Queenly Companion
in the love of Christ.

An Account of the Origin and Progress of the
Society for Promoting Christian Knowledge,

A N D O V E R

Printed by Mr. Donisthorpe, in York-street-Church-street,
New-Bond-street, 1748.

complaints have who do much more than
those who do as little.



men; & Countryes of manye; we see the say to
otheres orthodoxie with the D. say to the Coop
wch. say; wch. say; wch. say; wch. say; wch.
G A L T VI. 9.

*And let us not be weary in well-doing:
For in due season we shall reap, if
we faint not.*

No. Christians, and even all Men,
who have any good Dispositions,
all but the utterly Irreligious and
Profane, who upon this Subject
are quite out of the Question; are
sensible in the main that they have
a Duty to perform, a Duty towards God, their
Neighbours, and themselves; and actually do
SOMETHING of this Nature; do some Good,
and perhaps allow themselves in the habitual
Commission of no one great and grievous Sin.
But it is to be feared, the Number of Those is
equa

A SERMON PREACHED

Matth. xxiii.
23.

comparatively small who do their *whole Duty*, who are good and religious enough ; so as to be in the Favour of *God*, and entitled to everlasting Happiness. Consider our Obedience *extensively* ; we are apt to content ourselves with a *Part*, or some *Parts*, instead of the *Whole* ; whereas *these ought we to have done, and not to leave the other undone* : Consider it *intensively* ; we are apt to content ourselves with *low Degrees* of the Good we do ; with cold, languid Devotions, narrow, illiberal Charities, and the like. Consider it with regard to *Time*, or *Duration* ; we are apt to *stop short* in the Paths of Virtue and Piety ; or (as the Apostle here speaks) to be *weary in well-doing*. The first of these is what commonly goes by the Name of a *partial Obedience* ; but the other two may very well be included under the same Denomination ; as is manifest to every one who attentively weighs them in his Thoughts.

The last of these, relating to the *Time, Continuance, or Duration* of our *Well-doing*, is to be the Subject of my ensuing Discourse ; and that with a more particular View to this blessed *Labour of Love*, which is the Occasion of our present Assembly. The CHARITY-SCHOOLS are now, I think, of more than *Forty Years standing* : and as *Time* commonly makes us *weary of most Things*, some Contributors perhaps.

haps may flag, and draw back, even upon that Account. Besides that in so long a Tract of Time they may have had leisure to hear Objections, or, it may be, to start some themselves, against a Design which at first was by good Christians received with universal Approbation and Applause; and so may grow weary in this sort or kind of Well-doing. Such Objections, we know, have been raised; of which more hereafter: at present I only hint at them in passing,

THE Text being taken in conjunction with the Context, both before, and after, from Verse 6. to Verse 10. the whole Passage runs thus. *Let him that is taught in the word communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men; especially unto them who are of the household of faith.* In these last Words, the Apostle returns to the Subject of the first, with some Addition. At the 6th Verse, he recommends to those who are taught, their Duty of

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providing for the Maintenance of their Teachers: Here at the 10th, he recommends doing Good to all Men, but especially to Christians; that is, to those of them who are proper Objects of such Benefactions, the Ministers of the Gospel, and the Poor. We cannot but observe, that here, and in many other Places of Scripture, by *Well-doing*, or *doing Good*, is chiefly meant doing Good to others; and that more especially by Works of *Liberality*, and *Charity*; though all *Virtues* are comprehended under it: Which shews the peculiar Excellence and Supremacy of this peculiarly Christian and Evangelical Virtue. *Who went about doing good, and healing,* &c. *Act. x. 38.* *To do good, and to communicate, forget not;* for with such sacrifices *God is well pleased.* *Heb. xiii. 16.* I need not add any more; the Thing is so well known to all who are versed in the sacred Writings.

IN my Text itself we have,

I. An Exhortation; *Let us not be weary in well-doing.*

II. A Reason enforcing that Exhortation; *For in due season we shall reap, if we faint not.*

I SHALL speak distinctly to both these: after which I shall,

III. Point

III. Point out the principal Causes of Weariness in Well-doing; that we may know them, and effectually guard against them. And then,

IV. Make an Application of what shall have been discoursed, to the Occasion of our present Assembly.

I. As to the first of these; the Words, *Weary in Well-doing*, need no Explanation. What I shall insist upon, shall be to shew the Necessity of not being *thus weary*, or of *persevering* in being Good, and doing Good: And even this is so plain, that we need not be long upon it. However, considering its great Importance, and how little it seems to be regarded by many; I shall press and enforce it, first, from other Places of Scripture; and then from the Nature and Reason of the Thing itself. *Grow in Grace*, (or Goodness) says St. Peter, 2d Epist. iii. 18. We certainly do not grow in Goodness, if we grow weary of it. — *Watching thereunto with all perseverance*. Ephes. vi. 18. *He that shall endure unto the end, the same shall be saved*. Matth. xxiv. 13. *Be thou faithful unto death*, and I will give thee a crown of life. Rev. ii. 10. *Not as though I had already attained, or were already perfect*; but I follow after, if that I may apprehend, &c. — This one thing I do, forgetting

getting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus. Philipp. iii. 12, 13, 14. To them, who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life. Rom. ii. 7. Be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your Labour is not in vain in the Lord. Cor. xv. ult. Lift up the bands which hang down, and the feeble knees. Heb. xii. 12. Then for the Reason and Nature of the Thing; if we grow weary of doing our Duty, if we do not continue, and persevere in it; we certainly fall from a good State to a bad one: And the State in which we die is every thing; As Death leaves us, Judgment finds us. *Blessed is that servant whom his Lord, WHEN HE COMETH, shall find so doing.* i.e. well-doing. Matth. xxiv. 46. If we be weary, so as not to proceed in our Journey; 'tis plain we cannot come to the End of it. And yet as plain as this is; so great is the Deceitfulness of Sin, and of our own deceitful Hearts, that Thousands deceive themselves with false Hopes and ungrounded Confidences, upon this important Article. They have done This, and they have done That, and they would do more; but —— in short, something or other is
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the matter; they cannot well tell what. Sure I am, they can give no good Reason for their doing no more, unless they can *truly* say they are not *able*: But let them be infinitely careful they deceive not themselves in *that*; for nothing in the World is more common. However, other *Excuses* they have, such as they are; but of those in their proper Place, under my Third Head. At present I proceed to

II. THE Second Branch of the Text, the Reason why we should not be weary in well-doing. *For in due season we shall reap, if we faint not.* Here is the Encouragement to Perseverance, the Reward of it. We shall reap, if we do not faint; and shall not reap, if we do. For this last is plainly implied, though not expressed; I mean, in this Place: for in others it is. Particularly in *Hab. x. 38.* *If any man draw back, my soul shall have no pleasure in him.* This Head in a great measure coincides, or falls in, with the former. *That* exhibited to us the Necessity of Perseverance *chiefly* in point of *Duty*; *this* does the same *chiefly* in point of *Interest*. And our Duty and Interest (such is the Goodness of God) are so blended, and interwoven with each other; that though we can *distinguish* them, we cannot even in Thought *separate* them. Hither, therefore, are to be

referred some of the Texts quoted above; those, I mean, in which is proposed the Reward of Continuance in Well-doing: — *The same shall be saved — I will give thee a crown of life —* Passages parallel to this which we are now upon, — *We shall reap —* In many other Places of Holy Scripture, besides this, and the Context before recited, our doing good, or ill Works, is represented by the Metaphor of *Sowing*; and the Reward of the one, and the Punishment of the other, by *Reaping*. Thus 2 Cor. ix. 6. *He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.* Which, by the way, is another and more emphatical Encouragement to large, and liberal Charities; and a Dissuasive from *Weariness in Well-doing*, this sort of it especially. Thus again, Hos. x. 12. *Sow in righteousness; reap in mercy.* And Psal. cxxvi. 5, 6. *They that sow in tears, shall reap in joy: He that sow goeth on his way weeping, and beareth precious seed, shall doubtless come again rejoicing, and bring his sheaves with him.* It was indeed a common Proverb, with the Gentile, as well as Jewish and Christian Writers. Thus Cicero, to omit other Instances, *Ut sementem feceris, ita metes;* “As you sow, so shall you reap.” *BUT when shall we thus reap?* The Apostle’s Words are, *in due season.* This may be rendered in

in an inferior degree relate even to the present *World*: For *Godliness* (or Virtue, and Goodness) hath the promise of the life which now is, as well, though not near so much, as of that which is to come. 1 Tim. iv. 8. God therefore, in his own *Time*, or *Season*, (which must be a due, fit, or proper Season, because infinite Wisdom is the Judge of it) may in some measure reward us even here; while we are *Viatores*, travelling to our final Home and Country. And it is here to be observed, that *temporal* Blessings are promised to Works of *Charity*, more than to any other. *He that giveth to the poor, shall not lack.* Prov. xxviii. 27. *He that bath pity upon the poor, lendeth unto the Lord; and that which he bath given, he will pay him again.* Prov. xix. 17. *I have been young, and now am old; and yet saw I never the righteous forsaken, nor his seed begging their bread.* Psal. xxxvii. 25. The *Righteous*, that is, the *Charitable*, the *Alms-giver*. Ver. 31. *The righteous strengtheneth mercy, and giveth.* The Word is elsewhere very frequently used in the same Sense. And the Reason seems to be this; that, however we may distinguish between *Justice*, and *Charity*, as if we had much higher, and stricter Obligations to the former, than to the latter; *Charity*, after all, is but one *Kind*, or *Branch* of *Justice*: The Sovereign Lord, and Proprietor of the World,

from whom we *bold* whatsoever we possess, has given the Poor a *Right* to some part of our Possessions, and that a considerable Part too; and to keep it back from them is *Unrighteousness, Injustice, Defrauding* them of their *due*. But to return; the Promise here made relates principally to the *next Life*, after the last and general Judgment. *The harvest is the end of the world*, as our Saviour speaks upon another Occasion, Matth. xiii. 39. And though the *Angels* will be the *Reapers* in one Sense, the Sense which the Tendency of that Parable requires; yet we ourselves shall be *Reapers* in another. And here the *due Season* is the Time, which God in his infinite Wisdom hath fixed and determined with *Himself*, but has thought fit to conceal from us. *Of that day and hour knoweth no man; no not the angels of heaven, but the Father only.* Matth. xxiv. 36. Whenever the Time shall come, if we be not weary in well-doing, we shall not fail to have our perfect Consummation, and Bliss; in his eternal, and glorious Kingdom: And even our intermediate State, between Death and the Resurrection, shall be a State of very great, nay inconceivable, though not *perfect* and *complete*, Happiness.

I said above, that the Promise of *Temporal* Blessings is made chiefly to Works of Liberality, and Charity: and I say now, that the same may
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be truly affirmed even of *Eternal* ones ; of our Reward properly, and strictly such ; our final, ultimate Happiness in the Kingdom of Heaven. Insomuch that the Proceedings at the awful Solemnity of the last Great Day, are in the xxvth Chapter of St. Matthew so set forth by our blessed Lord and Saviour, (who Himself shall come to be our Judge) as if they depended upon *Charity*, or doing Good to others, and upon nothing else. From whence though we cannot, and ought not to infer that This is the *only* Thing (the Scheme of Speech being undoubtedly a *Synecdoche*, a Trope by which a Part is put for the Whole) yet, we reasonably conclude that it is one of the chief Things, if not the chief Thing, which will be regarded, when we stand at that dreadful Tribunal. *Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: Naked, and ye cloathed me; I was sick, and ye visited me; I was in prison, and ye came unto me.* Then shall the righteous answer him, saying, *Lord, when saw we thee an hungry, and fed thee; or thirsty, and gave thee drink? &c. And the King shall answer, and say unto them, Verily I say unto*

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unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. So again, on the Reverse; Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink, &c. And these shall go away into everlasting punishment; but the righteous into life eternal. You see Charity, or relieving the Poor, and Distressed, is of so vast Importance, that the whole Proceeding at the Day of Judgment seems to turn upon it. And to endear it to us yet more, our blessed Saviour, and Redeemer, the great Judge of Quick and Dead, God as well as Man, accepts of what we do to them, the meanest of whom He vouchsafes to call his Brethren, as if it were done to Himself. Though (as I said, and we must ever carefully remember it) the constant Practice of all other Virtues, as we have Power, and Opportunity, is absolutely necessary.

This then, surely, is abundant Encouragement to Constancy and Perseverance in Well-doing, especially in doing Good to others; a sufficient Reason why we should not be cold,

Heb. xii. 1. and languid, lazy, and listless in running the Chap. vi. 1. race that is set before us; but go on to Perfection (as the Apostle speaks, though upon a Subject

Subject somewhat different) to noble, illustrious, heroic Degrees of Virtue, Piety, and Charity. And yet how prone are we to slacken our pace, to flag, and droop, to stand still, instead of going forward; deluding ourselves with fallacious Pretences; thus foolishly losing the Fruit of all the Pains we have taken, of all the Good we have done, whether more, or less; for want of Perseverance, finally falling from our fair Hopes of Happiness, and at last plunging ourselves into everlasting Misery! Which brings me to my Third Head; under which I am to point out,

III. The principal Causes of Weariness in Well-doing; that we may know them, and take care effectually to guard against them. Now these, besides the universal Corruption of our lapsed and depraved Nature, may be reduced to Two general Classes, or Divisions: 1stly, WANT of true Faith in God, Love of Him, and Dependance upon Him; 2^{dly}, FLATTERING ourselves with vain, frivolous Pretences, and Excuses. Then, WANT of a true, thorough Faith in God, Love of Him, and Dependance upon Him. This (for between these three there is so necessary a Connection, that they may be considered but as one) is the internal Principle; from which it is evident the outward Actions must

must precede. This is the Root of good Works; and if the Root dasys, every Body knows the Fruit; and the Tree itself, must wither, and perish. This is the Fountain; and if that be quite, or even almost, dried up, the Streams can flow no longer. Things of this Nature are easy, and obvious in Speculation; but alas! the Difficulty is in Practice: And therefore as plain as they are, we can scarce be too frequently reminded of them. Upon such vulgar, and beaten Subjects as this is, we have little more to do, than to stir up your minds by way of remembrance; as St. Peter expresses it: to press, and enforce upon your Practice what you already know, and do not want to be informed of. How many are there who are, both by themselves, and others, called, and esteemed Believers; yet in reality are little better than Infidels! They say, and think, they have Faith in God, believe the Gospel, and the like: But do they stir up, enliven, improve, and increase this Faith by a vigorous Exertion of their thinking Faculties? Do they frequently revolve in their Minds the irrefragable Evidence proving the Truth, the certain, infallible Truth of the Christian Religion? If they do, and earnestly pray God for the Assistance of his Grace; it is manifestly impossible they should be weary of Well-doing. I ask any thinking Person; Can a Man (to omit many other

other Instances) have a Backwardness to Prayer, and Religious Meditation, or be soon weary of those devout Exercises ; and yet have a true *Faith in God, Love of Him, and Trust in Him*? Can he, because he has sustained some little, nay some considerable, *Loss* in his Fortune, for that Reason withdraw, or even lessen, and retrench, his *Charity to the Poor* ; when he himself is still *Rich*, at least in good temporal *Circumstances* ; and yet believe in *God, love Him, trust in Him, and depend upon Him*, as he ought to do? It cannot be. Let no Man deceive himself : His *Faith in God, Love of Him, and Dependance upon Him*, are *vain*, or rather in Effect *nothing* at all ; if they be not productive of *good Works*, and of *continuing, and abounding* in them. If our temporal Fortune be lessened, and we must retrench ; let it be in *Dress*, in *Equipage*, in *Entertainments*, and *Hospitality* itself ; in *any thing*, rather than in *Charity*.

2dly, We are apt to be weary in Well-doing, by flattering and deceiving ourselves with vain, frivolous Pretences, or Excuses for such Weariness. It may perhaps be objected, that these Fallacies which Men put upon themselves, are rather the Effects, than the Causes of the Thing under Consideration: They are first weary in

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Well-doing; for other Reasons, those particularly which I mentioned under the foregoing Division; and then study for Pretences to excuse it. This is true; but then it must be remembered, that, with respect to the different Degrees of one, and the same Quality, whether good or bad, a Thing may be both Cause, and Effect: Thus, as to the present Instance, *Weariness in Well-doing* puts Men upon making Excuses; and then those very Excuses continue, and increase, that Weariness.

To proceed therefore: *Men are prone to flatter themselves that the various Troubles, Vexations, Losses, and Disappointments, which must, and ever will, happen, more or less, in this World, as also the natural Infirmitieis of ill Health, and Old Age, will excuse that Weariness of which we are discoursing.* But I answer; at this rate there's an End of all Religion. Our Graces, and Virtues, ought to conquer these Troubles, and Infirmitieis, not to be conquered by them. As to Old Age in particular; that indeed causes bodily Weakness, or Weariness; but sure it will not excuse our being tired, or fatigued with Virtue, and Goodness. So far otherwise; that the Character of the truly Righteous given by the Psalmist, is, that they shall still bring forth fruit in old age, Psal. xcii. 14. That is, certainly, the Fruit of good Works. If

as the bodily Strength decays, the spiritual decays likewise; who that is Old can be saved? If, as we grow in Years, we grow not upward towards Heaven, but tend downward towards Hell; it is very evident which of those two is like to be our final Portion. Here, however, we must be careful to avoid an Error on the other side; and not be *discouraged without Reason*. *Something* of *Wearyness*, as Languor, and Heaviness, at least a less Degree of Fever, and even of Aversion, in Prayer, and Devotion, at certain Times, and Seasons, may be a *mere human Infirmity*, of Body, or Mind, or Both. But the Neglect, or Omission of our Duty, in that, or any other Instance, can never be imputed to *natural Infirmity*; it must proceed from *moral Pravity*, and *Corruption*. Covetousness, for Example, Want of Charity to the Poor, or little, niggardly Charities, next to none at all, are strange *Infirmities* indeed. The *Manner* of doing our Duty is one Thing; unavoidable Human Infirmity will, upon our imploring Pardon through the Merits of Jesus Christ, excuse the *Imperfection* of that: our *Duty itself* is quite another Thing; and for the not doing of that, no Infirmity can be justly pleaded.

A SERMON PREACHED

I PROCEEDED now, in the *Fourth*, and last Place,

IV. To make an *Application* of what has been discoursed to the Occasion of our present *Assembly*. — This *Kind* of Charity is *Well-doing* in the *biggest*, and most *emphatical* Sense; consequently, *Reaping*, or Receiving our Reward, is more especially, and particularly allotted to it; consequently again, we ought not to be *weary* of it, or *faint* in it. I need speak only to the *first* of these; the *other two* follow of course. The Charity which is here our more direct and immediate Subject, and upon occasion of which we are now assembled, is certainly as proper, as well adapted, every way laudable, and excellent, as any that can be imagined. And it is much to the Honour of our *Nation*, especially of this great and flourishing City, its renowned *Metropolis*, and the *Places* adjoining, that we have so many of these Schools and Nurseries erected among us. By means of which, so *many* *Thousands* (how goodly is the *Prospect* of them, as they are all *present* at this general *Meeting*; a *Prospect* which the *whole Christian World* cannot equal, and which nothing sure but *Heaven* itself can exceed!) are made capable of honest Employments, of being useful and serviceable to

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their Country, nay some of them of contributing to the Necessities of others ; who, without such Assistance, must almost unavoidably have been a Burden to their Country, if not the Shame and Pest of it. And, which is far more considerable, they are here brought up in the *nurture, and admonition of the Lord*, in the Principles of Ephes. vi. 4. the Christian Religion, and of our excellent Church, the Church of England ; and so set forward in their Way to eternal Happiness. The Benefits of Education are so great, and so obvious to every Body ; that the bare mentioning of them, one would think, should be sufficient. And this Education is the more distinguishingly beneficial ; as it is bestowed upon Those who would otherwise have none.

YET Objections, it seems, have been started against these our Charity-Establishments. Those of Infidels, and Enemies to all Religion, and Goodness, are so absurd, as well as wicked ; that they are not worth our Notice. We know Their Good-will to our Sion : and their Dislike of our Proceedings is one good Reason for our Perseverance in them. I only observe, that it is no wonder They should be Adversaries to this Education ; since they are, some of them at least, Adversaries to all Education : Telling us, " that " to instill any Principles but those of Knowledge

" ledge in general, into the tender Minds of Children, is to instill so many *Prejudices*. Surely this no more deserves an Answer (though it has been answered too) than their Reasonings against *Prayer*, and the *Worship of God*: For to such a Perfection of Free-thinking some of these *Philosophers* have advanced.

But besides these, there are other Objections against this sort of Education; raised not by Infidels, but by *Christians*; and proceeding, I hope, not from ill Design, but from Misinformation, or wrong Judgment. The *Charity-Schools*, it is said, give the Children such Education, that they are too high for the Business of their low Life: They are by it inclined to *Sloth*, and *Idleness*; They are not inured to *Work*, and *Labour*; Their Learning, and Knowledge has so ill an Effect, that *Hands* are wanted for inferior Employments; and so forth. But these Facts, I am confident, are not true. The Children are not so educated as to be above low Business, but fitted for it, by Religion, and other useful Knowledge. They are not bred *Scholars*, but *Christians*; which must have a good Influence upon Persons of all Nations, and Conditions, from the Highest to the Lowest. It has been said, I have heard, that the *Charity-Children* make the worst *Sermons* in the World. There may have been some Instances of

of this; but it can never be true in the general. For how the Principles of Religion and Virtue should dispose them to be bad Servants, or bad in any respect, is utterly inconceivable. If any of them are so; it is not because of their Education, but notwithstanding their Education: For we do not pretend that the Charity-Schools must needs make *Saints* of all who are educated in them. The *Duty of Servants* is as plainly, and fully laid down in Scripture, as any other relative Duties, or any Duty whatsoever. And that the Boys, and Girls, are here exercised in Reading the Scriptures, and other Books of Religion, and Christian Morality, is well known to the World. And This puts me in mind of another Objection, which I had almost forgot; namely, that their Education in these Schools inclines them to *Pride*. Strange indeed! when there is no Virtue more recommended, and insisted upon in *Scripture*, (which, as I said, these Children are exercised in Reading) than *Humility*. And if we consider the Reason, and natural Tendency of Things; to have been maintained, and bred up by the *Charity* of others, should one would imagine, be Matter of *Humiliation*, rather than of *Pride*.

A little Foundation is there for the Objection, that these Nurseries encourage *Sloth*, and *Idleness*; the

the Children, as it is said, not being inured to Work and Labour. They are already, and always were, more or less inured to Work, and Labour, and apprenticed to Manual Trades. And whereas it is alledged by others, that there is too much of this last mentioned, so that it occasions a Want of Servants, a Want of Hands, especially in Husbandry; the Society for Promoting Christian Knowledge have proposed that more Labour be introduced into these Schools: That some of the Children be put out to Husbandry; and * [more of them than have been formerly] to other Services.

AFTER all, if the Charity-Schools be deficient, as nothing in this World is perfect, let those who make the Objection set us in a Way to improve them. We shall always be ready to hear their Advice, and thankfully accept of their Assistance. But to condemn the Substance of the Thing, which is manifestly good in itself, upon the Account of some accidental Circumstances, is contrary both to Reason, and Justice. Let us not therefore be weary, and faint in our minds, with regard to this good Work, or any other;

Heb. xii. 3.

Psal. lxxxiv. 7. but go on from strength to strength, daily im-

* For That, I presume, is meant, because sons were always put out to Services.

proving

proving in Grace and Virtue ; like those of whom the Prophet speaks, *Isai. xl. 31.* But they who wait upon the LORD shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; they shall walk, and not faint.

WHICH GOD of his infinite Mercy grant to us all, through JESUS CHRIST our most blessed Lord and Saviour : To whom, with the FATHER, and the HOLY GHOST, Three Persons, and One God, be ascribed, as is most due, by Men, and Angels, all Honour, and Glory, Adoration, and Praise, Might, Majesty, and Dominion, throughout all Ages, World without End. Amen.

F I N I S.

L O N D O N :

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borrowed in Greece and Africa; like those of power
the Prophets before him xl. 31. But yet also
such as were in the Land of Egypt when their slavery;
such as were in Egypt as slaves; such as
such as were in Babylon when their captivity;

And whereas it is alleged by others that
is no man of this last mentioned,

WHICH GOD is in his Glory First among
all the Angels & saints Christians
highest Praise and Honour: & above
the Father, and the Holy Ghost,
Jesus Christ, and the Virgin Mary
is now and for ever shall have Honour,
and Glory, without end. Amen.

as nothing better than **Amen**
who make the Objection let us in this place
prove them. We shall always be ready to
their offence, and theretofore accept of this
Answer. But to condemn the Substance of this
Saying, as it is manifestly good in itself,
the **2. V. I. E. Circumstances**

concerning both to Reaten, and Justice. Not
not therefore to men, and fact in our Country
with regard to this good Work, or any other
otherwise; but go on from strength to strength, daily im-

A N
ACCOUNT
OF THE
SOCIETY
FOR PROMOTING

Christian Knowledge.



L O N D O N :

Printed by M. DOWNING, in *Bartholomew-Close.*
M.DCC.XLI.

AN
ACCOUNT
OF THE
SOCIETY

FOR PROMOTING
Christian Knowledge.



London:

Printed by W. Downings, in Fleet-street-City.
MDCCLXIII.

[3]

A C C O U N T
O F T H E
**SOCIETY for PROMOTING
CHRISTIAN KNOWLEDGE.**

THE Society for Promoting Christian Knowledge having been many Years engaged in carrying on such Designs as they judged might promote the Interests of true Religion, and the Honour of Almighty GOD, and which by his Blessing have in a great measure answer'd those Ends; but finding that such their Designs are not so generally known as they could wish, and consequently not so much encouraged as they presume they will be, when further known; they therefore publish this Account of them: and have also resolved to communicate to the Publick, from year to year, their Proceedings, and the State of their Affairs.

London, 8 Oct. 1701.
Printed for the Society for Promoting Christian Knowledge, by J. D. for S. M. & C. 1701.

THE SOCIETY consist partly of SUBSCRIBING or RESIDING, and partly of CORRESPONDING Members; who, before they can be chosen, must be recommended to the Society in the *Form N° I.* in the *Appendix*. The former give their Advice and Attendance, with such certain Annual Contributions as every one thinks proper: The latter are such Persons in *Great Britain* and *Ireland*, and other Protestant Countries, as are chosen to correspond with the Society, on purpose to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, with such religious as well as useful Books, as are from time to time approved of, and recommended by the Society; and to remit occasional Benefactions, which they themselves are pleased contribute, or collect from well disposed Christians.

BUT for the better understanding the Nature and Designs of this Society, it is thought convenient to premise a short Narrative of its Rise and Progress. — It was about the latter end of the Year 1698, that a few Gentlemen formed themselves into a *Voluntary Society*; and as such, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by such Methods as appear'd to them, from time to time, to be most conducive to that End, till towards the Conclusion of the Year 1701, when, at their Instance, a *Charter* was obtained from King WILLIAM III. whereby all the

Anno
1698.

The Original
of the Society.

1701.

the then Subscribing Members of this Society, Of the Incorporated Society for Propagation of the Gospel in Foreign Parts, with other Persons of Distinction in Church and State, were Incorporated for the better carrying on that Branch of their Designs which related to the Plantations, Colonies, and Factories beyond the Seas, belonging to the Kingdom of England; from which time that excellent Work has, by the Divine Blessing, been successfully conducted by that Corporation.

BUT their Charter being limited to foreign Parts, and the Business of that Corporation being hitherto confin'd to the British Plantations in America; most of the Original Members of our Voluntary Society, still continued to carry on, in that Capacity, their more extensive Designs for advancing the Honour of GOD, and the Good of Mankind, by promoting Christian Knowledge, both at Home and in other Parts of the World, by the best Methods that should offer. They are therefore a Society distinct from the Corporation, and known by the Name of the Society for Promoting Christian Knowledge.

THEIR principal Methods were the same as they had been before. The FIRST, to procure and encourage the erecting of CHARITY-SCHOOLS, in all Parts of the Kingdom; and that those Schools might answer the true Purposes for which they were erected, the Society has not been wanting in their Correspondence (with such of their Members as have been concern'd in their Support and Management) to recommend at all Times, that, together with

Charity-Schools erected.

Religious and Useful Instruction, Care should be taken, and all proper Means used, to inure the Children of the Poor to Industry and Labour, so that they may become good Christians, loyal, and useful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but also in Husbandry, Navigation, or any other Business, that shall be thought of most Use and Benefit to the Publick. With these Views the Society printed and dispersed such a Set of Rules for the good Order and Government of these Schools, as had been approved of by the Archbishops and Bishops, who directed, that the same should be observed within their respective Dioceses: But what Care they have taken, and what they have done in these Particulars, will appear from N^o II. in the Appendix.

Bibles, Prayer-Books, &c. dispersed.

ANOTHER Method was to disperse, both at Home and Abroad, Bibles, Prayer-Books, and divers sorts of Religious Tracts; and accordingly they have, by the Assistance of their Members, dispersed several Hundred Thousands of them, in such Manner and in such Places, as they have Reason to hope has tended to the great Increase of the Knowledge and Practice of our holy Religion. These Books and Tracts (of which there is a Catalogue in the Appendix N^o III.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Cost in Sheets; what are not Bound, at half the prime Cost; the Society defraying the Expence of the other Half, as also that

that of Binding, in the former Article, out of their own Fund. *ibid.* adi vd holstani vthoy
THESE are the General Designs of this Society : and though their certain Income towards supporting them be but small, yet they have hitherto been enabled by their own Annual Subscriptions, and the Legacies or other casual Benefactions of well disposed Persons, to raise a Fund sufficient to carry them on successfully from year to year at a very considerable Expence : And they still trust to the Blessing of G O D and the Zeal of their Members, that such good Works shall never fail to prosper in their Hands, for want of Liberal Supplies from Charitable Christians.

BESIDE these General Designs, the Society undertook in the Year 1710 the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of Denmark at Tranquebar in the EAST INDIES, for the Conversion of the Heathen in those Parts. Accordingly they, from time to time, assisted the Missionaries there with Money, a Printing Press, Paper, and other Necessaries, (as they were enabled) till the Year 1728 ; when, upon a Proposal made by the Reverend Mr. Schultze, one of the Danish Missionaries, to remove to Fort St. George, and there begin a new Mission, for the Conversion of the Heathen at Madras, the Society engaged At Madras for the Support of the same, though at an Expence that did then far exceed their Ability, trusting to the Goodness and Blessing of Almighty

1710.

Protestant
Mission to
East-India, &c
Tranquebar.

At Cudalore.

mighty GOD: which Expence has been since greatly increased by the Addition of two Missionaries; and will be more by such extraordinary Charges as must necessarily attend the Enlargement of the Mission to *Cudulore* near *Fort St. David*, (another English Settlement) which has been since made by the Society. However, the Society chearfully rely upon the same Wise and Gracious Providence, which has hitherto wonderfully prospered this, and all other their Undertakings, to raise up such a true Christian Spirit, as will abundantly supply whatever Money shall be wanting to carry on so Pious and Glorious a Design, as that of enlarging the Kingdom of *Jesus Christ* upon Earth: And of his particular Favour towards it, G.O.D. has been pleased to give further Evidence in an extraordinary Relief of its Wants, upon a late Circular Letter from the Society to its Members; for which they make this publick and grateful Acknowledgment to the several Benefactors, who may see the present state of the Mission in the Appendix N° IV. together with an Account of the Benefactions that were received before their Audit, Feb. 20. 1741. at the End of N° V.

1720.

In the Year 1720, the Society extended their Regard to the Greek Church in *Palestine, Syria, Mesopotamia, Arabia, and Egypt*. To this End they published Proposals for Printing here, with a new Set of Types, the *New Testament* and *Psalter*, in *Arabsick*: and were enabled, by the Blessing of G.O.D. on the Recommendation of the Bishops, joined to the Charity and Zeal

Zeal of their own Members, to procure an Edition of above 6000 Psalters, and 10000 New Testaments, as also of 5000 Catechetical Instructions, with an Abridgment of the History of the Bible annexed; at so large an Expence as the Sum of 2976 £. 15. 6 $\frac{1}{2}$ d. to which His late Majesty was a bountiful Contributor, by a gracious Benefaction of Five Hundred Pounds; printed in Arabic.

5668 Psalters, 2682 New Testaments, and 2220 Catechetical Instructions, with the Abridgments aforesaid, have been already sent to those Parts; or into Persia, by means of their Correspondents in Russia, which were most thankfully received; and the rest are reserved to be sent as Occasion shall offer.

THE Society having had the Pleasure to see the Success of the Endeavours used in many Towns and Villages, for employing the Poor and their Children, by setting up Work-houses; They (that nothing might be wanting to encourage the Prosecution of so useful a Design) did in the Year 1725 cause a Collection of the best Accounts of such Work-houses to be published; which was reprinted with very large Additions, in 1733; and is now dispersed upon the usual Terms of the Society, in order to recommend so good a Design throughout the Kingdom: and that in them particular regard should be had to such an Education of Children, as might by making them good Christians, be the most effectual Means to make them useful to their Country, truly happy in the Life that now is, and in that which is to come.

1725.

*Work-Houses
recommended.
ed.*

IN
343

1732.

Salzburg
Exiles re-
lieved.

In the Beginning of the Year 1732, the Society, when they heard the melancholly Account of the Sufferings of the Protestants in Salzburg (having first obtained His Majesty's Leave) resolv'd upon doing all that lay in their Power to raise Collections for their persecuted Brethren. To this End, in June the same Year, they published, *An Account of the Sufferings of the persecuted Protestants in the Archishoprick of Salzburg, &c. and afterwards published, A further Account of their Sufferings, &c. with an Extract of the Journals of M. Von Reck, the Commissary of the first Transport of Salzburgers to Georgia; and of the Ministers that accompanied them thither, 1733.* These Accounts being enforced by the generous Example of many Noble and Honourable Persons, as also by liberal Contributions, and earnest Exhortations from the Right Reverend the Bishops, and their Clergy; had, through God's Blessing, so good an Effect upon the Minds of charitable and well disposed Christians of every Rank and Denomination, that the Society (besides making many large Remittances to Germany) have been enabled to send over to the English Colony in Georgia, in the Years 1733, 1734, 1735, and 1741, Four Transports, consisting of more than two Hundred Protestant Emigrants, chiefly Salzburgers, who, with Two Missionaries and a Schoolmaster, are settled by themselves at Ebenezer, where Lands are assigned to them by the Trustees for Establishing the said Colony. And the Society are informed by Letters of the 15th of March, 1738-9, that

that they are well pleased with the Healthiness of the Climate, and the Fruitfulness of their Plantations.

THE great Expence of these Transports, and the many extraordinary Charges that have been necessary for the Support and Encouragement of this Infant Settlement; together with 100*l.* a Year as a Salary for their Two Missionaries and Schoolmaster, have so far reduced the Charities belonging to this Branch of the Society's Designs, that they have nothing left now to answer any future Wants and Contingencies; excepting 2500*l.* New South Sea Annuities, which have been purchased as a standing Fund for paying the aforesaid Annual Salary to the Missionaries and Schoolmaster, till some certain and settled Provision can be made for them in *Georgia*; but for Particulars the Society refer themselves to their Books of Receipts and Disbursements on this Account, which may be inspected *gratis* by any Person calling on their Secretary, at their House in *Bartlett's Buildings, London*; of which, two Extracts have been already published, and dispersed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that G o d would eternally reward so great and seasonable an Instance of Christian Beneficence, as had been ministred on this Occasion to persecuted *Protestants*, when driven out of their native Country, under the most pitiable Circumstances of Distress.

BEFORE concluding this general Account, it may not be improper to mention two very considerable Benefactions to this Society.

Mrs. Palmer's
Legacy of
4000*l.* in
1728.

The Gifts of
Mr. Edwin
Belke, a Gen-
tleman of
Kent.

1. THE one is, a most generous Legacy of Four Thousand Pounds, which was left to them by Mrs. Elizabeth Palmer in 1728, and is still preserved entire in the Publick Funds; the Interest of it only being from year to year applied to such Branches of their Designs as most need it.

2. THE other is a free Gift in the Year 1734, by Mr. Edwin Belke, a Gentleman of Kent, deceased, who having considered the good Effects of forming Religious Societies in divers Parts of the Kingdom, and that the Distribution of pious Books will, with God's Blessing, cultivate a Sense of Religion among Persons of all Ages, and being desirous to lay a Foundation for encouraging such laudable Institutions in all time to come; executed a Conveyance by Lease and Release, of Ten Acres of Land in Romney Marsh in Kent, to Five Members of the Society for Promoting Christian Knowledge, their Heirs and Assigns for ever, and also transferred to the same Gentlemen 1050*l.* New South Sea Annuities, to be vested in a Purchase of Freehold Land, as soon as may be, the better to perpetuate the Trusts declared by another Deed, executed by the said Benefactor, towards defraying the Expence of distributing Bibles, New Testaments, and other Religious Books, under the Inspection of the Society, subject to the Payment of a clear Annuity of 40 Pounds, which was paid during his own Life: and after his Death to a like

amount

like Annuity of 15 Pounds to a Relation still living.

The same Gentleman did also in the Year 1737 execute another Deed to the Five Members abovementioned, for conveying to them, their Heirs and Assigns for ever, *Eighty Pounds New South Sea Annuities*; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Christian Religion in the *East-Indies*, or other Parts of the World; which *Annuity Stock* is also to be vested, as soon as may be, in a Purchase of *Freehold Land*, the better to perpetuate the Trust. Both which Settlements were confirmed by his Will.

THESE are the general Designs wherein the Society are at present engaged; the particular State whereof will be published every Year: and what it was at their last Audit may be seen in the Appendix, N^o. V.

The TREASURERS of this SOCIETY.

THE Reverend Dr. DENNE, Archdeacon of Rochester, and Rector of St. Mary Lambeth, is Treasurer for all Benefactions to the Designs of the Society in general: and to the Arabic Impressions of the *New Testament* and *Psalter*.

WILLIAM TILLARD Esq; in *Featherstone-Buildings*, *Holborn*, is Treasurer for all Quarterly Subscriptions, and also for all Remittances for *Packets* of Books sent to any Members.

BENJAMIN HOARE Esq; in *Fleetstreet*, is Treasurer for all Benefactions to the *Protestant Mission* in the *East-Indies*.

Letters may be directed to H. NEWMAN, their Secretary, in Bartlett's-Buildings, Holborn.



APPENDIX.

Nº I.

*The Form of recommending MEMBERS,
according to the Standing Orders of
the SOCIETY.*

WE the Underwritten do recommend
A. B. to be a Member of the Society for Promoting Christian Knowledge; and do verily believe that He is well affected to His Majesty King G E O R G E, and his Government; and to the Church of England as by Law established; of a sober and religious Life and Conversation, and of an humble, peaceable, and charitable Disposition.

Nº II.

APPENDIX B.

of neighbouring or of Bobbin Roads, &c. to
Wales; also upon the roads in North Wales,
or in Lancashire, &c. to the towns of Liverpool
and Birkenhead, &c. &c. &c.

N^o. II.

THAT the **Charity-Schools** might answer the true Purpose for which they were erected, this Society have, in their *Circular Letters* to their Correspondents, recommended, that, with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour* and *Industry*; and in their Circular Letter A. D. 1712, they have these Words:

"AND because some have apprehended, that "the placing so many of them out Apprentices to Manual Trades, as is now generally done, may occasion, in Time, a Want of Servants, especially in Husbandry; the Society recommend it to your Consideration, whether the bringing up the Children to Husbandry, or putting them out to Services, at Sea, or in sober Families, may not be more useful to the Publick, and no less beneficial to themselves."

IN the Year 1719, they recommended the same Thing to their Correspondents, in the following Words.

"NEXT to improving the Minds of the Poor in all necessary Christian Knowledge, the Society have desired, and do again earnestly

Circular
Letter
1712.

Circular
Letter
1719.

1725.

1719.

" neatly intreat all their Correspondents, to use
 " their utmost Endeavours to get some kind
 " of Labour added to the Instruction given to
 " Children in the Charity Schools; as *Hus-*
bandry in any of its Branches, *Spinning, Sew-*
ing, Knitting, or any other useful Employ-
 " ment; to which the particular Manufactures
 " of their respective Countries may lead them;
 " This will bring them to an Habit of Indus-
 " try, as well as prepare them for the Busi-
 " ness by which they are afterwards to subsist
 " in the World, and effectually obviate an
 " Objection against the Charity Schools, that
 " they tend to take poor Children off from
 " those servile Offices which are necessary in
 " all Communities, and for which the wise
 " Governor of the World has by his Provi-
 " dence designed them.

Circular
Letter
1720.

" *T*HE best Means of employing the Poor,
 " has always had a Share in the Thoughts of
 " the wisest Men in this Kingdom; and the
 " present State of Affairs, with respect to our
 " Trade, seems to require a Continuance of
 " your Care and Application, to promote these
 " Employments among the Children educated
 " in Charity Schools, which may be most for
 " the Service of the Publick; so that beside
 " *Reading, Writing, and Arithmetic*, and in-
 " structing them in the Principles and Rules
 " of our holy Religion, they ought also to be
 " inured to some sort of profitable *Labour* or
 " *Business*. *I*t has been observed by a worthy Corre-
 " sponding Member, that where, in the want
 " of

" of other Labour, the Children in the Country go a Mile or two to School, even that has contributed to make them robust and active; and that *Gardening, Plowing, Harvesting*, or other servile Labour every other Day for their Parents, has been no Prejudice to their Progress in Learning.

" 'Tis not easy to prescribe such an Employ as would suit all Parts of the Kingdom; and therefore it must be left to the Prudence of those who are intrusted with the Management of Charity Schools, to chuse such Employments for the Children, as they shall judge to be most practicable in their respective Places; and if any in your Neighbourhood have been so happy as to fall into a proper Method for employing poor Children, you are desired to signify it in as particular a manner as you can; that when the Society are furnished with a greater Variety of such Methods, they may be communicated to the Publick for general Practice.

" AND tho' the Manner of employing the Poor, may, at first, be attended with some Difficulty, by reason of the Variety of Manufactures in the Kingdom, and the Materials necessary for them, which all Places do not equally afford; yet wherever an Attempt has been made (tho' by Means perhaps at first not appearing very probable) it has seldom failed of producing some good Effect: for notwithstanding the Produce of the Manufactures, wherein the Poor are employed, should happen to be but small, yet if " they

Circular
Letter
1722.

1725.

" they are kept from Idleness and Beggary, and
" inured to a sober and industrious way of Liv-
" ing; the good Effects thereof, as well to them-
" selves as to the Publick, will fully compensate
" all the Pains that shall be taken therein.

Circular
Letter
1729.

Circular
Letter

" THE general Usefulness of *Husbandry* to
" this Nation, the real Want there has been of
" Persons to be employed in it, and the Mor-
" tality that has lately happened in many Coun-
" ties, especially among the lower and more
" laborious sort of People, are, in the Opinion
" of the Society, all of them, very good Rea-
" sons to engage their Members to use their
" utmost Endeavours that poor Children may
" be bound out *Apprentices* to that Business;
" which would silence one of the most popular
" Clamours that has been raised against Char-
" ity Schools. This Concern therefore, which
" so nearly affects the common Interest of our
" Country, is particularly recommended by the
" Society to all their Members.

FROM these *Extracts* it will appear, how
careful this Society has always been to obviate
the common Objections made against the Char-
ity Schools, that they only breed up Children
in Idleness and Pride; and it must not be
omitted, that as early as the Year 1712, they
particularly recommended, " That however
these Children are disposed of, it will be ve-
ry necessary beforehand to teach them that
great Lesson of *true Humility*, which our
Saviour has prescribed to all that will be his
Disciples; lest the Advantages they receive
from a pious Education, should incline them
" to

" to put too great a Value upon themselves;
 " and therefore that the Masters be often put
 " in mind of guarding the Children under their
 " Care, as much as possible, against such dan-
 " gerous Conceits; and in order therunto, to
 " instruct them very carefully in the Duties of
 " Servants, and Submission to Superiors.

AND knowing that it is of the highest Im-
 portance to the Welfare of the Charity-Schools,
 to remove all Occasion of Complaint against
 them as Nurseries of *Disaffection* to the Go-
 vernment, They acquainted their Members in
 Town and Country, "That his Grace the Arch-
 bishop of Canterbury having heard some
 Complaints against the Conduct of certain
 Teachers in these Schools, on this Head, did,
 in 1716, write a Letter to the Trustees of the
 Schools in and about London, earnestly ex-
 horting them *rigorously* to animadvert upon
 all, whether Children or Teachers, who either
 appear, or suffer them to appear at any time
 in publick, to affront the Government, and bear
 a Part in those Tumults and Riots, which are
 so great a Scandal, as well as Prejudice, to
 the good Order and Peace of the Realm. And
 likewise, if there be any Catechisms or Insti-
 tutions taught in any of these Schools, that
 meddle with political or party Principles, that
 they ought immediately to be thrown aside, as
 pernicious to the original Design of these pic-
 ture Nurseries.

SOME time after this, his Grace, in a partic-
 ular manner, recommended it to the Trustees
 of the Charity-Schools in and about London,

A set up for Boys 1500 Girls 1500
 formerly under the Name of
 St. Michael Conduit Lane, Red St.
 before the Martyr, &c.

C	To
12	1500
1500	1700
1700	1750
1750	1800
1800	1850
1850	1900

" To require all the Masters and Mistresses
 " under their Direction, not only to take the
 " Oaths to the Government before their Ad-
 " mission, but at the Time of their Admission
 " to subscribe to some such solemn Promise,
 " or Declaration, as the following, viz. That
 " they do heartily acknowledge his Majesty King
 " G E O R G E, to be the only lawful and right-
 " ful King of these Realms; and will to the
 " utmost of their Power educate the Children
 " committed to their Charge, in a true Sense
 " of their Duty to him as such; That they will
 " not by any Words or Actions, do any thing
 " whereby to lessen their Esteem of, or their Obe-
 " dience to the present Government. That up-
 " on all publick Days, when their Children may
 " be likely to appear among any disorderly Per-
 " sons, they will do their best to keep them in, and
 " severely punish them, if they shall bear of their
 " running into any Tumults, or publick Meetings,
 " contrary to the good Order of such Schools and
 " Scholars.

SEVERAL other Prelates have earnestly pres-
 sed the like Exhortations, in their Sermons at
 the Anniversary Meetings of the Charity
 Schools, as well as on other Occasions; and
 the Society think it incumbent on them to use
 all their Interest to procure a general Confor-
 mity to his Grace's and their Lordships Sen-
 timents in this Matter, as of the last Impor-
 tance to the Welfare of the Charity Schools;
 and therefore intreat all their Correspondents
 to do their utmost to remove all Occasions of
 Complaint, as they value the Prosperity of these
 Schools.

An

to

An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, April 1742.

This Mark * denotes Schools of which an Account hath been this Year sent to the Publisher, and which generally attend the Anniversary Meeting.

C. signifies Cloathed.
pt. C. part Cloathed.

M. Maintained.

W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	N. Boys 80			G. Girls 71			Boys put out since setting up of the School to Apprentices or taken out by Beds.			Girls put out since setting up of the School to Apprentices or taken out by Beds.			No. of Children educated in them	
	W.	O.	S.	W.	O.	S.	W.	O.	S.	W.	O.	S.	W.	O.
* St. Andrew Holborn, erected 1699. C.	1	80	—	—	—	—	196	344	2	—	—	—	473	—
* In the same Parish, 1700. C.	—	—	—	—	—	—	166	27	—	—	—	—	268	339
* In the same Parish, 1715, for Teaching Navigation to 40 Children gratis, out of any Charity Schools, within the Bills of Mortality, on Mondays, Wednesdays, and Fridays; from whence 160 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools.	—	—	—	—	—	—	—	—	—	—	—	—	—	—
* St. Anne Alder-gate 1709. C.	2	30	20	—	—	—	50	77	93	32	76	51	312	—
St. Anne Blackfriars, set up 1705, supported by Endowments.	2	40	30	29	—	—	—	—	—	—	—	—	99	—
* St. Ann Westminster 1698. C.	1	52	—	272	—	84	—	—	—	—	—	—	408	—
* In the same Parish 1698. C.	1	—	52	—	—	—	—	—	—	116	136	304	—	—
* St. Bartholomew the Great, for Boys 1712, and for Girls 1717. Pr. G.	2	20	20	—	—	—	33	—	4	47	—	190	—	—
* Billingsgate Ward 1714. C.	1	40	—	—	42	—	22	—	—	—	—	—	134	—
St. Botolph Aldergate, 1702. C.	1	50	—	—	40	—	20	—	—	—	—	—	312	—
In the same Parish C.	1	—	—	50	—	—	—	—	—	16	155	228	—	—
St. Botolph Aldgate without Smithfield, for Boys set up 1698, and for Girls 1710. C.	2	50	40	750	—	—	—	—	—	32	—	272	—	—
In the same Parish in East Smithfield, the Boys set up 1706, and the Girls 1710. C.	2	40	30	—	66	172	10	152	480	—	—	—	—	—
* St. Botolph Bishopsgate, 1702. C.	2	25	21	32	82	—	20	55	239	—	—	—	—	—
* St. Bride's Parish 1711. C.	2	45	30	—	69	16	44	43	249	—	—	—	—	—
* Bridge and Candlewick Ward, set up for Boys 1710, Girls 1717, formerly under the Name of St. Michael Crooked-Lane, and St. Magnus the Martyr. C.	2	60	40	86	79	231	8	229	630	—	—	—	—	—
	1000	1000	1000	612	612	612	24538	4081761	755	2821157	4901	—	—	—

CHARITY SCHOOLS in the Parishes of

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up		Girls put out since setting up		No. of Children educated in the schools including those not now in them
				of the School to the School to Apprent. Services. Appren. Services. or to See.	the School to the School to Apprent. Services. Appren. Services. or to See.	the School to the School to Apprent. Services. Appren. Services. or to See.	the School to the School to Apprent. Services. Appren. Services. or to See.	
* Broadstreet Ward C.	2	50	30	107 See 21	32	19	86	347
Camberwell in Surrey pr. C.	2	40	35	—	—	3	—	78
* Castle Baynard Ward C.	2	30	20	63	139	24	87	363
Boys 1710. Girls 1719.								
Chelsea, Middlesex, set up 1707, endow'd with 10 l. per Ann. for ever, by the late Mr. Chamber- layne, Pt. C. and Pt. M.	1	35	—	72	32	—	—	119
In the same Parish, Set up June 1709. for Soldiers Girls, supported by Ladies and Gentle- women, seven of whom are Trus- tees. Cl.	1	—	30	—	—	7	97	134
Christ - Church Spital- Fields, set up 1708. cl.	2	30	30	58	78	4	73	275
* Christ Church in Surry, Boys 1711. Girls 1719. C.	2	30	10	136	31	40	25	272
* St. Clement Dane 1702 C.	2	60	40	281 See 100	85	—	235	801
* In the same Parish, an Horn-book School for Boys and Girls 1724. pt. Cl.	2	20	10	—	—	—	—	30
* Cordwainers and Bread- street Ward, C. Boys 1701. Girls 1714	2	30	30	286	42	167	736	
* Cornhill and Lime-street Ward. C. 1710.	2	30	30	See 19	183	20	142	515
* Cripplegate Ward within Including the School of St. Al- pheus, Boys 1712. Girls 1719. Cl.	2	50	25	104	173	—	107	439
Deptford in Kent C.	2	30	20	8	—	—	—	78
Dowgate Ward, set up 1715. C.	2	30	20	20	—	14	—	84
* St. Dunstan in the West C.	2	50	40	131	147	78	83	368
Boys 1708. Girls 1710.								
St. Edmund the King. A								
Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Chil- dren have been put out, included in the Numbers put out of their respective Schools.								
* St. Ethelburga, Cl. Set up 1719, first in the Parish of St. Ma- ry Abchurch, supported by the Sub- scriptions of a Society, and other Collections	1	20	—	37	45	—	—	102
				28	195	370	1498	1141
						251	1106	4901

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CHARITY-SCHOOLS
in the Parishes of

N. ^o .of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to		Girls put out since setting up of the School to		No. of Children educated in the Schools, receiving instruction now on them.
			Apprent. or services, or so seen	or taken up by friends	Apprent. or services, or taken up by friends	or friends	
2	60	4C See 12	442	67	—	100	724
2	50	5C See 10	24	232	1C	289	735
2	35	35	206 See 26	8	1	125	436
1	50	—	14	226	—	—	290
1	30	—	—	—	14	3	49
1	100	— See 11	793	—	—	—	1048
1	50	—	—	—	32	31	113
4	101	101 See 13	—	—	226	63	870
1	4C	—	—	—	4	200	244
2	6C	4C See 7	379	—	134	27	547
1	2C	1C	—	—	—	—	30
1	4C	—	100	—	—	—	140
1	36	—	120	—	—	—	156
20	552	396	1845	1326	421	842	5382

RECORDED ETC REC 8001000

CHARITY-SCHOOLS
in the Parishes of

In the same Parish, set up
1725. C. M. W. to prepare them
for Service, supported by Collec-
tions at Sermons, and casual Re-
ceptions.

* St. John at Hackney, C.
Set up 1714. laid down Lady-
day 1735. Reviv'd Midsummer
following.

* St. John Wapping, set up
for Boys 1704. Girls 1708. C.

* St. John Southwark, 1735. C.
St. Katherine Cree, now

Aldgate Ward within, 1717. C.

* St. Katherine near the

Tower, 1707. C.

Kensington, Mid. 1707.
To which His MAJESTY is gra-
ciously pleased to allow 80*l.* per
Ann. and the Children have a
Dinner every Sunday from Mi-
chaelmas to Lady-day.

Knightsbridge Chapel, C.

* Langbourn Ward, set
up in the Name of Allhallowe Lang-
bourn Street, 1702. and made the
Ward School, 1735. C.

Lambeth in Surry, Boys
1708. Girls 1706. G. W. One half
of the Day the Boys are employ'd
in Spinning Yarn, the Girls in
Knitting and Sewing alternately
all day.

* St. Leonard Shoreditch,
Boys erected 1705. Girls 1709. C.

* St. Luke Middlesex, from
the Parishes of St. Giles Cripplegate,
set up 1698. C.

In the same Parish, C.

Set up 1723. supported by a Le-
gacy of Mr. John Fader, deceased;
and Five Pounds allow'd to put
each Boy Apprentice.

* St. Margaret Westminster,
cloath'd in Blue, the Boys
set up 1688. the Girls 1714. W.

In the same Parish, cloth-
ed in Grey, W. and M. the Boys
set up 1698.

No. of Sch. boys	No. of Sch. girls	Boys put out:		Girls put out:		No. of Children admitted in the Schools including those now in them
		since setting up	since setting up	Apprent. or taken out by Friends	Apprent. or taken out by Friends	
1	—	40	—	60	—	100
2	30	20	73	41	4	243
2	40	30	80 45	157	40	454
1	—	31	—	—	—	31
1	90	—	80 10	150	—	243
2	35	15	136	10	18	259
2	30	20	80	15	23	228
1	6	6	—	—	—	12
1	50	—	80	110	—	244
2	31	18	—	71	—	147
2	50	30	80	152	61	573
1	40	—	127	—	—	167
1	20	—	18	—	—	38
2	52	34	80	80	7	636
2	50	26	381	—	—	675
23	464	290	1608	795	213	653 4023

CHARITY-SCHOOLS
in the Parishes of

No. of sch.	BOYS		GIRLS		Boys put out since setting up of the School to Apprent. Services, or so taken See out by Friends	Girls put out since setting up of the School to Apprent. Services, or taken out by Friends	No. of Children admitted in the Schools including those now in them.
	No.	Age	No.	Age			
St. Martin in the Fields 1699. C. In these Schools 35 Girls are M. and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.	3	101	51	536	—	398	886
* St. Mary at Islington, 1710. C.	2	26	18	see 7	23	14	32
* St. Mary Magdalene Ber- mondsey, Boys 1712. Girls 1722. C.	2	30	20	see 11	144	7	81
St. Mary Overee, alias St. Saviour Southwark, C.	2	60	50	—	—	206	316
St. Mary Rotherhithe, C.— In the same Parish. The Parish Children of both Sexes are under the Care of a Mistress, and a Nurse, since 1725. C. M. and W. at the Charge of 2s. a Week each Child on the Parish, except the Article of Cloathing.	1	20	—	20	—	—	40
St. Mary le Strand, 1704. C.	1	25	—	18	—	—	43
* St. Mary Whitechapel, 1705. C.	2	60	40	see 17	272	113	387
* Mile End, Old Town, set up 1723. C.	1	30	—	see 6	6	—	74
Newington Butts, Surrey, 1710. C.	1	30	—	42	—	—	72
Norton Folgate. This School was set up 1691. and has been very useful as a Nursery to the Neighbouring Charity Schools.	1	60	—	—	—	—	60
* St. Olave Old Jewry, and St. Martin Ironmonger Lane, set up 1717. C.	1	30	—	29	105	—	164
* St. Olave Southwark 1733. C.	1	—	40	—	—	45	—
* St. Paul Covent Garden. Boys 1701. Girls 1712. C.	2	30	20	see 15	2	6	218
St. Paul Shadwell, Boys 1699. Girls 1712. C.	2	40	30	see 47	181	64	181
Poplar Chappel in Stepney, 1711. C.	2	30	20	34	—	18	104
* Queen Hithe Ward, set up 1717. C.	2	24	20	5	54	3	38
Ratcliff Hamlet, Stepney, Boys 1710. Girls 1723.	2	35	25	100	—	10	170
	29	667	334	1524	800	270	972 4567

CHARITY-SCHOOLS
in the Parishes of

No. of Sch.	BOYS	GIRLS	Boys put out		Girls put out		No. of Children educated in the Schools, including those now in them
			since setting up of the School to Appren. or to Services, or taken out by Friends	of the School to Services, or taken out by Friends	since setting up of the School to Appren. or to Services, or taken out by Friends	of the School to Services, or taken out by Friends	
* St. Sepulchre <i>within</i> 1700. C.	1	51	313 288	3	—	—	377
* In the same Parish <i>within</i> , set up 1702. C.	1	—	51	—	—	453	504
* In the same Parish <i>without</i> , Girls, set up 1711. C.	1	—	25	—	141	36	202
* In the same Parish <i>without</i> , Boys, set up 1706. C.	1	33	—	171 86	—	—	214
* St. Stephen, Wal- brook, 1710. C.	1	30	—	56	—	—	86
* St. Thomas South- wark, 1704 C.	1	30	—	59 58	—	—	190
* Tower-Ward, Girls 1707. Boys 1709. C.	2	60	60	87 86	254	9	550
* Vintry-Ward 1710. C.	1	50	—	160 82	212	—	371
Brought from Page 19--	9	254	136	931 176	528	150	1045
— from Page 20	24	538	408	755	282	1157	4901
— from Page 21	28	995	370	1498	141	251	1100
— from Page 22	20	552	396	1845	326	427	5382
— from Page 23	23	464	290	1608	795	213	653
TOTAL	133	3070	1934	9167 21874	5345	1587	1045
Boys at School	3070	—	5004	Total of Children at School.	—	—	—
GIRLS	—	1934	—	—	—	—	—

Boys put out to Appren. 9167
To Services, &c. 5345
Girls put out to Appren. 1587
To Services, &c. 5775

Total of Children put to Ap-
prenticeships and Services, or taken
out by Friends; of which 571
are gone to sea, out of 35 Schools.

Note, The Trustees of some Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the reason the Number now taught, is short of what it was formerly.

The Number of *Charity-Schools* in each
 County of *England and Wales*, with the Number of
 Children taught in them, according to the best
 Information that has been given to the Publisher
 hereof, is as follows:

Sch.	Boys.	Girls.	Sch.	Boys.	Girls.
Anglesey	13	40	Lincolnshire	91	1164
Bedfordsire	34	245	Merionethshire	2	40
Berkshire	59	807	Middlesex	29	410
Brecknockshire	6	82	Monmouthshire	7	104
Buckinghamshire	57	689	Montgomeryshire	6	76
Cambridgeshire	36	673	Norfolk	34	570
Cardiganshire	1	10	Norhamptonshire	47	508
Carmarthenshire	11	121	Northumberland	10	430
Cernarvonshire	3	35	Nottinghamshire	30	252
Cheshire	17	124	Oxfordshire	23	366
Cornwall	13	72	Pembrokeshire	25	184
Cumberland	6	160	Radnorshire	3	60
Denbighshire	5	100	Rutlandshire	6	32
Derbyshire	18	274	Shropshire	22	373
Devonshire	41	679	Somersetshire	33	582
Dorsetshire	13	117	Staffordshire	14	230
Durham	12	276	Suffolk	40	600
Essex	37	498	Surry	29	546
Flintshire	1	60	Sussex	23	512
Glamorganshire	6	50	Warwickshire	36	385
Gloucestershire	60	940	Westmoreland	1	16
Hampshire	39	541	Wiltshire	37	736
Herefordshire	29	468	Worcestershire	38	612
Hertfordshire	38	652	Torkshire	54	893
Huntingdonshire	25	282			
Kent	62	968			
Lancashire	21	311	Brought forward	640	9681
Leicestershire	36	451		689	9825
					1877
	689	9825	D	1329	19306
					3915

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Language,
from Augt 1740, to Augt 1741.

Schools.	No. of Scholars.	Schools.	Scholars.		
Brecknockshire	13	596	Merionethshire	11	40
Cardiganshire	33	2092	Monmouthshire	5	259
Carmarthenshire	44	2367	Pembrokeshire	15	993
Carnarvonshire	1	85		21	1292
Glamorganshire	16	1163	Brought over	107	6303
				128	7595

N. B. In many of the Welsh Schools, the Adult People, Men and Women, (being ignorant of the English Tongue) are taught to Read the Scripture in the British Language; and most of the Masters instruct, for three or four Hours in the Evening, after School-time, about twice or thrice as many as they had in the Schools by Day, who could not attend at other times.

A Summary View of the CHARITY-SCHOOLS in Great-Britain and Ireland.

		Sch. Boys.	Girls.
A	T L O N D O N,	133	3070 1934
In other Parts of South Britain,		1329	19505 3915
Welsh Schools not included in the List, pop. 25.		128	7395
In North Britain, by the Account published 1742.		131	4391
In I R E L A N D, for teaching to Read and Write only.		168	2406 600
In Ditto, erected pursuant to his Majesty's Charter, and encourag'd by his Royal Bounty of 1000 £. per Annum, for instructing, employing, and whol- ly maintaining the Children.		18	215 215
Total of Schools		1907	37183 6664
Boys and Girls now taught in those Schools			6664
			43847

Note. Where the Number of Scholars have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys.

The

The following PROPOSAL having
been made to the SOCIETY, it is here
presented to the Publick, and recom-
mended to the Consideration of all
Trustees for Charity Schools.

THE Instructing of Youth, and Provid-
ing for the Poor and Impotent, are such
obvious Duties, that they meet with universal
Approbation; but the most proper Means to
attain that good End, is often disputed.

The Erecting of Charity Schools has most
certainly laid a good Foundation for the first;
and the late excellent Law relating to Work-
Houses, has put it in the Power of every Par-
ish in a much better Manner to provide for
the latter.

As to the Charity Schools, it must needs be
acknowledg'd, that those excellent Persons who
first form'd, and they who have since conducted
that good Work, ought ever to be mentioned
with Honour: And now, that such Schools
are establish'd in most Parts of the Kingdom,
it is much to be wish'd that some Means
could be contriv'd to render them still more
useful, and effectually to answer the good Pur-
poses of their Institution.

It is conceived, that if the Children educat-
ed in Charity Schools, were employ'd in some
such Business as they are capable of, it would
be no Hindrance to their Learning, and might

A Proposal for
adding Work
to the Learn-
ing usually
given to the
Charity
Children.

have a very good Effect, by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

SUPPOSE England and Wales to contain Ten thousand Parishes, and that but Ten Persons in every Parish, one with another, were by some Method employ'd, who were perfectly idle before, then the whole number of Persons so set to work would be One Hundred thousand, who, if they work but 300 Days in a Year, and one with another earn'd but a Half-Penny a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

Coarse Wool,
Flax or Hemp,
to be spun in
the Charity
Schools.

THE Spinning of coarse Wool, Flax, or Hemp, is a Thing easily learnt, and the Waste which will be always made by Beginners won't amount to much. And if it were possible so to contrive it, that the Parents of the Children might reap some Advantage from what is so earned, it would be a great Inducement for them to keep the Children to their Business; and if the Undertaking succeeded, it is to be hoped, that many good People would send in coarse Materials to be work'd up for the Benefit of the School.

It is impossible to give minute and particular Directions for conducting this Undertaking, and therefore that must be left to the Managers, who will best judge what is necessary to be done; but till the School is very well got into some Method, the best way will most certainly

tainly be to keep the Business in a small compass. NoH good Sights or Vicks or Hail will in Two of the Spinning of Wool, and Flax, or Hemp, is proposed, as most advantageous, yet where this is found impracticable, the Children should be employ'd in some other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Christians to assist in an Undertaking, which so much conduces to the Glory of God, and the Good of Mankind.

The Trustees for the Charity-Schools in St. Andrew's Holborn, LONDON, are so sensible of the Use it may be to the Publick, to dispose of the Children under their Care, with regard to their Genius, for Tilling Ground, and other parts of Husbandry; that they have given the following Notice

To all FARMERS, GARDENERS, and other Occupiers of Land in England. Proposal for employing.

IT having been represented to the Trustees of the Charity-Schools in the Parish of St. Andrew's Holborn, in the City of London; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Husbandry: And the said Trustees being heartily disposed to do all in their Power, to render their Charity Children useful to the Publick, and answer all other the good Purposes and Intentions of the Encouragers of these pious and beneficial Institutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Husbandry, and Girls for Five Years, to do Household Work, to any Farmer, Gardener, or Occupier of Lands,

Boys in Husbandry.

Girls in Household
Wifery.

Lands, or other Persons of Character and Substance, that shall please to apply to their School House, in Hatton-Gardens for that Purpose, and that the Sum of 5*l.* with every Boy, and 3*l.* with every Girl so put out Apprentice, will be paid by their respective Treasurers.

N.B. The Boys are taught the first five Rules of Vulgar Arithmetic, Writing, and to read English; and the Girls to read and write English, and to do Plain-Work.

There having sometimes happened much Difficulty in obtaining a Legacy Given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, viz.

I T E M, I A. B. do give and bequeath unto G. H. of the Sum of Pounds, to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the Charity-School, for Teaching [poor Children, or poor Boys, or poor Girls,] to Read, &c. in the Parish of in the City of or in the County of or in the for the Use of the said School.

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N^o III.**A Catalogue of the Books di-
persed by the SOCIETY.****BIBLES may be bought at the following Prices, viz.**

	In Quires.	s. d.
M ⁱⁿ ion Character single in 12mo.	3	9
The same, — with Com. Prayer and Psalms	3	9
Nonpareil Character, single in 12mo.	2	9
The same, — with Common Prayer and Psalms	2	8

**Testaments and Psalters at the following
Prices, viz.**

P ^I C ^A Character 8vo.	1	8
Long Primer 8vo.	1	8
Breviere 12mo.	1	8
Nonpareil 24ro.	1	8
Psalters 12mo.	1	4

Common Prayers with Psalms.

P ^I C ^A 8vo.	2	4
Breviere 12mo.	1	4
Minion 12mo.	1	4
Minion 24ro.	2	8
Nonpareil 24ro.	1	8
New Version of the Psalms by Brady and Tate, 12°.	1	8
Supplement to the said Version, 12°.	1	8

N. B. The New Version of the Psalms by Brady and Tate, with the Supplement to the said Version, will be allowed to Members at Half Price when bound up with Common Prayer Books, or together.

The Price of other Religious Books in Quires.

The Books thus mark'd + are as present out of Print.

B ^R . Gastel's Christian Institutes	1	6
Osterwald's Preliminary Discourse to the Arguments, &c.	1	6
Arguments on the Books and Chapters of the Old and New Testament, &c. 3 Vol.—	9	Pro-

Professor Franck's <i>Christus Sacra Scriptura Nucleus</i> : or, Christ the Sum and Substance of all the Holy Scriptures	2	6
Archbishop Wake's Commentary on the Church Catechism	2	4
Lewis's Exposition of the Church Catechism	3	3
Osterwald's Grounds and Principles of the Christian Religion, or Catechism, &c.	1	6
† Dr. Bray's Baptismal Covenant	1	
Dr. Mapleton's Principles and Duties of the Christian Religion consider'd and explain'd	3	
Collection of Forms of Prayer	8	
Wisdom from Above, or Considerations and Reflections, tending to Explain, Establish, and Promote the Christian Life	1	4
Dr. Worthington on Self-Resignation	1	2
Mr. Peers's Companion for the Aged	6	
Dr. Ashton's Discourse concerning a Death-bed Repentance	3	
Dr. Woodward's Account of the Rise and Progress of the Religious Societies	8	
Great Importance of a Religious Life considered	1	
Bp. Kidder's Young Man's Duty	7	
Burkitt's Help and Guide to Christian Families	8	
Nelson's Practice of True Devotion, in relation to the End, as well as the Means of Religion	1	8
New Manual of Devotions	2	
The Whole Duty of Man large 12mo.	1	11
The same in small 12mo.	1	1
The Lively Oracles, or the Christian's Birth-right and Duty in the Custody and Use of the Holy Scriptures; by the Author of the Whole Duty of Man	1	6
The Life of God in the Soul of Man	1	
The Exemplary Life of James Bonnell, Esq;	2	
The Mother's Legacy to her Unborn Child	4	
A Charitable Visit to the Prisons	6	
Propagation of the Gospel in the East, 3 Parts	3	
Monro's Essay on Christian Education	7	

Dr.

In Quire.	d.
Dr. Talbot's Christian Schoolmaster	1
+ Turner's Spelling-Book	5
Mr. Disney's Essay upon the Execution of the Laws against Immorality and Prophaneness	1
— Second Essay upon the Execution of the Laws against Immorality and Prophaneness	2
+ A Caution against ill Company, The Dignity and Duty of a Christian, and The great Duty of Sub- mission to the Will of God; by Mr. Ellesby.	7
The English Instructor: Or, The Art of Spelling improved; by Mr. Dixon	6
Bp. Gibson's Sacrament of the Lord's Supper Ex- plain'd: Or, the Things to be known and done to make a worthy Communicant	7
— His Lordship's First, Second, and Third Pa- toral Letters, to the People of his Diocese	2
A Collection of Sermons preached at the Aniver- sary Meetings of the Charity Children, in and a- bout London and Westminster, from 1704, to 1728	5
inclusive	
The Bp. of Sodor and Man's short and plain Instruc- tion for the better Understanding of the Lord's Supper	1
— The Knowledge and Practice of Christianity made easy to the meanest Capacities; or an Essay towards an Instruction for the Indians; Which may be of use to such Christians, as have not well consider'd the Meaning of the Religion they profess, &c. In several short, plain, and familiar Dialogues	7
The Pious Country Parishioner, being Directions how a Christian may manage every Day thro' the whole Course of his Life with Safety and Success.	1
Dr. Scrubbing's Brief Account of Prayer and the Sa- crament of the Lord's Supper	1

The Price of Books Stitched.**On the Holy Scriptures.**

	Single.	Hundred.
A Bridgmont of the History of the Bible	1	6
Several Methods of Reading the Scripture in private	3	1
Plain Directions for Reading the Holy Scripture	3	1

Publick and Private Devotion.

Directions for the devout and proper Use of the Common Prayer, &c.	2	12	6
Cautions and Directions for the Performance of the Publick Worship of God	1	6	6
Bp. Breridge's Sermon on the Common Prayer	3		
Earnest Exhortation to Houlekeepers to set up the Worship of God in their Families	1	6	6
Necessary Duty of Family Prayer	1	6	6
Bp. Gibson's Family Devotion	4	8	
Sinfulness of Neglecting and Profaning the Lord's Day	2	12	6
— Serious Advice to Persons lately recovered from Sickness	2	12	6
— Excellent Use of Psalmody, with a Course of Singing Psalms	1	6	6
Morning and Evening Prayers for Families &c.	3		
The Christian's Daily Devotion	1	6	6
An Earnest Perswasive to the serious Observance of the Lord's Day	1	6	6
The Devout Psalmodist	3	1	

On the Catechism.

	Single.	Hundred.
C hurch Catechism broke into short Questions	2	12
The Principles of Religion explained and proved from the Scriptures	6	2
Bp. Kenner's Christian Scholar	3	1
Discourse concerning Baptismal and Spiritual Regeneration	3	1
An Exercise explaining the Nature of Confirmation	2	12
Pastoral Advice to a Young Person before Confirmation	3	12
Pastoral Advice after Confirmation	2	12
Serious Addresses to Godfathers and Godmothers	10	60
Lessons for Children, Historical and Practical	14	8
Wall's Conference about Infant-Baptism	4	8
An Account of the Chief Truths of the Christian Religion, explained to the meanest Capacity, by way of Question and Answer	2	12
The Excellent Daughter, a Sermon	3	18

The Holy Communion.

A rchbishop Tillotson's Persuasive to frequent Communion	3	1
The Reasonable Communicant: Or, an Explanation of the Doctrine of the Sacrament of the Lord's Supper in all its Parts, from the Communion Service	3	1
The Sacrament of the Lord's Supper explained to the meanest Capacity, in a Dialogue	3	1

Single	Hundred.
—	10 6

<i>Asheton's Exhortation to the Holy Communion</i>	2	—	10 6
<i>Answer to Excuses for not coming to the Holy Communion</i>	3	1	
<i>Prayers before, at, and after Receiving the Sacrament</i>	5	2 9	
<i>A Companion to the Altar</i>	4	1 5	

Christian Doctrine and Practice.

<i>Pastoral Letter from a Minister to his Parishioners</i>	1	—	6 6
<i>Pastoral Advices in order to Eternal Life</i>	3	—	16
<i>Christian Monitor</i>	3	1	
<i>The Christian's Way to Heaven</i>	1	—	6 6
<i>Conditions of obtaining Salvation by Jesus Christ</i>	2	—	12 6
<i>Bp. Kidder concerning Sins of Infirmitiy</i>	3	1	
<i>Dr. Lucas's Influence of Conversation</i>	2	—	12 6
<i>A Regular Method of Governing a Family</i>	3	—	16
<i>The Way of living in a Method and by Rules</i>	2	—	12 6
or a regular Way of employing our Time	3	—	
<i>Several Hundred Texts of Scripture, proving our Lord Jesus Christ is the most High God</i>	6	—	
<i>Sermon before the Society for Propagation of the Gospel</i>	6	—	
<i>Sermon before the Societies for Reformation of Manners</i>	6	—	
<i>Archbishop of Tournay's Catholick Christianity: or, an Essay towards lessening the Number of Controversies among Christians</i>	6	—	
— his Essay towards making the Knowledge of Religion easy to the meanest Capacity	2	—	12 6
<i>An Impartial Examination and full Confutation of the Argument brought by Mr. Wesselton's pretended Rabbi, against the Truth of our Saviour's Resurrection</i>	2	—	14

2 11

A

	Single.	Hundred.
A Sermon at the Funeral of the late Earl of Rochester, by Mr. Robert Parsons, 1680. —	3	1
The Miracles of Jesus Vindicated. In Four Parts.	12	
Serious Considerations calmly proposed,		
1. To the Promoters of Infidelity.	2	—
2. To their Favourers and Followers. —	3	14
Letters of Religion between Theophilus and Eugenio. In Three Parts.	18	
Dr. Tillotson's Letter to Mr. Huns of Canterbury, who died of a Cancer, 1687.	1	6
† The Great Work of our Redemption by CHRIST, and the several Branches of it, as represented at pns View, and in the Words of Scripture, under the Sixth Head of the Bishop of London's Second Pastoral Letter	5	
Serious Exhortations, To the Observance of the Lord's Day, Frequent Communion, Decent Behaviour at Church, Reverent Use of God's holy Name, and Family Prayer.	9	2
 Concerning Particular Duties.		
Bishop Breridge on the Nature and Necessity of Restitution	3	1
Husbandman's Manual	5	
A Present for Servants	3	
The Soldier's Monitor	4	2
Address to Officers and Seamen in the Navy.	4	8
The Seaman's Monitor	1	6
Kind Caution to Watermen	4	8
Advice to Grand Juries, Constables, and Church-Wardens	3	6
Oath of a Constable, and Obligation he is under	1	
Admonitions and Cautions to discharged Debtors, by Mr. Dray	5	8
		Motives

	Single	Hundred.
Motives and Encouragements to bear Afflictions patiently	2	12 6
Bp. of London's Two Letters concerning the Instruction of Negroes	6	
† Bp. Bull's Companion to Candidates for Holy Orders	5	2 3
A Brief Scheme of Parochial Government	4	
† The Conduct of the Stage considered	5	
The Duty of paying Custom, and the Sinfulness of Importing Goods clandestinely, and of Buying Goods so Imported	6	
The Duty of Reproof	5	
Duty and Pleasure of Praise and Thanksgiving, by the Revd. Mr. Stillingfleet	6	
Bishop of St. Asaph against Swearing	2	12 6
Bishop Gibson's Admonition against Profane and Common Swearing	2	12 6
Earnest Diffusive from Intemperance in Meats and Drinks	2	12 6
Harmful and Dangerous of Lukewarmness in Religion	2	12 6
Kind Caution to Profane Swearers	5	
Dr. Willis against Swearing	5	
Dr. Worcester against profane Language &c.	5	
Baseness and Perniciousness of the Sin of Slander and Backbiting	5	
Against Gaming	5	
Against Drunkenness	5	
Rebuke to the Sin of Uncleanness	5	
Exercise against Lying	5	
The Publick House-keeper's Monitor	5	
A Diffusive from Perjury, and Subornation of Perjury	3	12 6

	Single.	Hundred.
A Friendly Admonition to the Drinkers of Brandy	8	A
A Sermon on Self-Murder	2	6
Charity-Schools, Work-Houses, and Hospitals.		

Methods used for creating Charity Schools	16	
Sermons and Accounts of Schools in England and Wales	12	
Exhortation to Parents, in Relation to their Children, educated in the Charity Schools	12	6
Bp. of London's Directions to the Masters and Mistresses of the Charity Schools	12	6
Prayers for the Use of Charity Schools	12	6
Prayers for Apprentices going out of Char- ity Schools	12	6
Account of Workhouses for Employing and Maintaining the Poor	14	
The Advantage of Employing Poor People in full Labour, and Mischief of Idleness	12	
judg'd Business, by Mr. Johnson of Breydon	12	
A Prayer proper to be used in Work-houses	12	
Rules and Orders for the better Govern- ment of Charity Schools	12	
Dr. Alfred Clarke's Sermon at Wincanton before the Governors of the County Hospital for	12	
Sick and Lame, &c. Octob. 18. 1736. with a Collection of Papers relating to the Erect- ing and Governing of the said Hospital	6	

A Bp. Tillotson concerning the Legend of being saved in the Church of Rome	3	1	
Discourse against Transubstantiation	3	1	
St. Paul's Description of his own Religion	4	1	8

	Single.	Hundred.
A Discourse concerning the Laws Ecclesiastical and Civil, made against Heretics by Popes, &c.	8	A
Short Refutation of Popery	3	A
Dialogue between a Protestant Minister and a Popish Priest	4	8
Questions and Answers concerning the Two Religions, that of the Church of England, and that of Rome	2	12
A short Account of the Lives and Sufferings of several Godly Persons, who died in England for the sake of the Gospel, under the Reigns of K. Henry VIII. and Q. Mary	6	A
A Seasonable Cauter against Popery: or, an Essay on the Merchandise of Slaves and Souls of Men	6	A
Abp. of Tuam's Charitable Address to all that are of the Communion of the Church of Rome	12	A
A View of the Articles of the Protestant and Popish Faith, printed on one Side of a Sheet of Royal Paper	2	12
The same in See.	1	6
The Plausible Arguments of a Popish Priest, from Scripture and Antiquity, Answer'd by an English Protestant. In Two Parts	6	A

Nº IV.**Some ACCOUNT of the****Protestant Mission to EAST-INDIA.****I 741.**

IN the Months of *July* and *October*, 1741, the Society received several Letters from their Missionaries and Correspondents in *East-India*, by the *Wilmington*, *Colchester*, *Hardwick* and *Prince William*; among others,

THE Reverend Mr. *Schultze*, their Missionary at *Madras* near *Fort St. George*, by a Letter dated 2^d *September*, 1740, signifies; “ That the Goods and Silver for the Service of the Missions in those Parts, were safely arrived in the *Colchester*; and that such Portions of them as were appointed for *Fort St. David* and *Tranquebar*, were forwarded with due Care and Speed.” He then thanks the Society for his own Share of the Presents and Remittances; assuring them at the same time, “ That the Business of their Mission lies Day and Night at his Heart;” and praying to *God* “ that it may please Him to direct the Society to the Use of such Means as may carry it on to Perfection.”

IN another Letter from Mr. *Schultze*, dated at *Fort St. George*, 7th *January*, 1740-41; he informs

us, " That he has endeavoured to prepare, both by Instruction and Exercise, some Youths for the Service of the Million, in quality of Catechists and School-masters, which will very much facilitate the future Conduct and Progress of it." " That the Mission Library is well provided with Translations of the Bible and other Books into the Malabarick and Gmutou Languages, for the Benefit of the new Converts." To this he adds an Account of his Receipts and Disbursements for the Year 1740: and intimates, that to continue the Mission there with Success, it will be necessary to send thither from Europe one Missionary more, well qualified. But the Society have not yet been able to comply with his Request, not having wherewithal to maintain one.

Coddalore

John Ernest Gutzister, one of the Missionaries at Coddalore, by a Letter dated 22^d of September, 1740. thanks the Society for their Favour, and Confidence in his Service; assuring them, " that his main Application (till the happy Arrival of his Colleague, Mr. Kiernander) had been to perfect himself in the Malabarian Language; wherein he is so far advanced, as to be able to discourse publickly to the Natives for an Hour together, on the Doctrines of the Gospel, and other necessary Subjects." " That he hopes Mr. Kiernander will in a short time attain such a Knowledge of the Portuguese Language, as to assist him in several Branches of his Duty, so as to leave him at more Liberty for the main Business of the Mission." " That the Children of the Portuguese School advance not only in their Learning, but have a true Sense of Religion." " That he endeavours as much as he can to cultivate an Acquaintance with the native Malabarians, to make them sensible of their misery and want of true Knowledge; wherein, though he has not had the Success he hoped for, he has gained one Point, which he almost despaired of, viz. the Beginning

Beginning of a *Melanchiarus* School for the Children of the Heathen, under a Christian Schoolmaster, in order to come to a more intimate Acquaintance with the Inhabitants." " That there are at present 8 Boys in it, Sons of Merchants and Tradesmen in *Cudulore*: And that he hence hopes to find, by the Blessing of God, an happy Entrance of Christian Knowledge among the Natives." " That the Mission Library there has been lately augmented by a present of several useful Books, sent to it by Professor Frank at *Hall*, in a Danish Ship to *Traquebar*." He concludes with desiring the Continuance of the Society's Favour to himself, and with hearty Wishes for their Prosperity.

Job Ernest Gueister and *John Zachary Kiernander*, by their joint Letter of the 23^d of September, 1740, at *Cudulore*, signify; " That the Children of the Portuguese School can scarce be increased, considering that the Parents of those Children are generally Papists, and consequently averse to having their Children taught in a Protestant School; unless it be for the sake of their being wholly maintained. That they will endeavour, beside the Instruction given to the Children, to make them learn some Work; by which they may be better able to get a Livelihood for themselves and their Parents." " That as to the Mission-House erecting there, they assure the Society, that all unnecessary Ornaments shall be avoided: so that it will be no more than a long plain Building, fronting the Street, with two Wings on each Side within; wherein there will be a Congregation-Room, Apartments for two Missionaries, and two Schools; which are near finished, except the right Wing: and may, as they hope, last many Years, with little Repairs."

Messieurs Gueister and *Kiernander*, in another Letter dated at *Cudulore*, 10th January, 1740-41, signify; " That they had therewith sent their *Journal*,

with the Account of their Receipts and Disbursements for the last Year, the Minutes of their Conferences, and a Draught of the House and Ground belonging to the Mission there; which they desire may be communicated to their Friends in Germany, for the Satisfaction of those who have been Benefactors, and may still favour the Protestant Mission in India.

Tranquebar

Messieurs Dal, Bosse, Obuch, Wiedebrock, Koblhoff, Fabricius and Zegblin, who are the Danish Missionaries at Tranquebar, do by their Letter of 31st December, 1740, thank the Society for the Assistance they continue to give the Mission there: and particularly for the Accommodations provided at their Desire for the two Missionaries, Fabricius and Zegblin, in their Passage to India; Who may, as they have great Reason to hope, prove happy Assistants to them and to their Brethren on the Coast of Coromandel.

As to the Progress of the Mission at Tranquebar, they have allotted two Days in every Week to explain the Gospel in as familiar a manner as they can, by intermixing Catechising even in the midst of their Sermons. The two Catechists of their Congregation are instructed to go round about on the Working Days, both in the Towns and Villages adjacent, to repeat to the Members of their Church the Substance of their Sermons the preceding Sunday. Beside which, there seldom passes a Week wherein the Missionaries themselves do not go abroad to preach in such Places where there is the greatest Resort of Heathen: and on such Occasions they always gather together their little Flocks dwelling in those Places, to pray with them, and to give them such spiritual Instructions and Admonitions as they may have need of, which the Heathen themselves take great Notice of, for which Reason, they sometimes take with them some of their School-Boys, and Catechise them publickly.

As

As to the Christians who live at a Distance in the Kingdom of Tanjour, and the Marrotur Country, those who have been taught and baptized at Tranquebar, are under the Care of Pastor Aaron and their Catechists, who supply them with all necessary Instructions, and make a Report of their respective Offices every Month, receiving at the same time new Directions. Besides which, they are accustomed to bring their Flocks to Tranquebar by turns, on the three Anniversary Festivals.

Tanjore

The Malabarian Congregation under Pastor Aaron, Rajanakir the Catechist, Diogo and Shawmuttu, two Assistants, and two Deaconnesses, was augmented last Year with — 346 Souls, and the Portuguese Congregation with — 29

7

Making in all — 375.

The Malabarian School at present consists of 131 Children, and the Portuguese School of — 46

Maintained by Benefactions from Europe, making in all — 177

So that the Number of Profelytes since the Beginning of the Mission, is 5723 Souls: of which there were alive, when the last Account was closed, 3936 Persons; which gives them a hopeful Prospect of the future Progress of the Gospel in those Parts.

They add a large Account of the Troubles which have happened by the late Wars in the Kingdom of Tanjour, which by driving many of the Inhabitants down to the Sea Coasts, to seek Protection from the European Settlements, gave such as were well-disposed an Opportunity of embracing Christianity: And this has obliged the Missionaries to think of ordaining another Native, a Priest, as soon as they can.

The Number of Christians being now greatly increased, the Aversion the Pagans had conceiv'd against them is very much abated, particularly in the Company's

7

Company's Territories, where some of their Congregations are beloved by all that know them; and Pastor *Axes* is in so high Esteem among the Heathen themselves, that they come to him to decide their Differences.

THAT as to their Printing this Year, they have published a new Edition of *A Dialogue between a Christian and Mahometan* with a *History of the Passion, Resurrection and Ascension of Jesus Christ*; which they hope will be of great use, and have sent a Copy to the Society. The Printing of the *Old Testament* in *Portuguese* is likewise continued, as far as their Stock of Paper would permit.

For Answer to the Society's last Letter, enquiring after the Success of the Endeavours of Baron *Van Imhoff*, Governor of *Ceylon*, they signify, that he has erected a Printing Office for *Malabarian* as well as *Singalean Books*; the *Malabarian Language* being used in the northern Part of the Island; and that there has been printed at *Columbo* this Year a *Malabarian Catechism* of five Sheets, which the Governor has caused to be dispersed among the Inhabitants. — They likewise represent the Difficulties that will attend the Printing of the Oriental Languages in *Roman Letters*; the *Indians* having such an Aversion to the *European Customs*, that at present they seem not disposed to the use of those Characters.

THEY conclude with Wishes that it may please God to bless all the Endeavours of the Society, and their Benefactors in Europe, for the Enlargement of Christ's Kingdom upon Earth.

THESE Letters have, by the Direction of the Society, been all Answer'd, by the *Lynn*, *Walpole*, and *Somerset* Ships to *India*; and in the *Lynn*, Captain *Gilbert*, by the continued Favour of the Honourable Court of Directors of the *East-India Company*, (whom the Society do hereby desire to accept of this publick

publick Testimony of their Gratitude) all their Remittances, in Silver or Goods, have been sent *Freight-free*; and among the latter

54 Reams of Printing and Writing Paper,
9 Dozen of Mill'd Pasteboards; and other Materials, desired by the Missionaries for the Printer, Bookbinder and Letter-Founder; all which have been Insured by Order of the Society, for fear of any Accidents in the Voyage.

An ABSTRACT of the Receipts
of the Society for Promoting Christian Knowledge for the Year 1741.

THE following are the Contributions made by
the Society, in England, during the Year 1741.
First, the sum now due is £200; to which
was added in the Year 1741, towards Supplies,
and the College-Warden's
and Officers' Wages,

Books and Papers for the Society.

400 Copies of the
Journal of the
Society, for the Year

10 Vols. of the
Journal of the
Society, for the Year

20 Vols. of the
Journal of the
Society, for the Year

20 Vols. of the
Journal of the
Society, for the Year

20 Vols. of the
Journal of the
Society, for the Year

20 Vols. of the
Journal of the
Society, for the Year

20 Vols. of the
Journal of the
Society, for the Year

200 Current over

No. V.

An Abstract of the Proceedings
of the Society for Promoting Christian Knowledge, for the Year 1741.

No V

**An ABSTRACT of the Proceedings
of the SOCIETY for Promoting Christian Knowledge, for the Year 1741.**

THE Subscribing and Corresponding Members of the Society, in Great Britain and Foreign Parts, are now upwards of 500; to which were added in the Year 1741, Twelve Subscribing, and Fifteen Corresponding Members.

Books and Papers presented to the SOCIETY.

- 400 Copies of the Reverend Mr. Lewis's *Exposition of the Church Catechism*, presented by the Author.
- 40 New Method of Reading, Writing, and Printing all Languages, in Short Hand, &c. presented by the Author, Mr. Hall.
- 50 *Address to the Charitable and Well-disposed*, in Behalf of the Poor in Wales, for encouraging a new Impression of the Bible in Welch; presented by John Thorold Esq;
- 500 *Protestant Catechism, shewing the principal Errors of the Church of Rome*. Presented by the Society at Dublin, for promoting English Protestant Schools in Ireland.
- 960 Carried-over.

6 Seri-

960 Brought over.

6 Serious and Friendly Address from a Minister in
the Country to his Parishioners; a Present from
the Author, the Rev. Mr. Jones of Ripton-
Abbots, Huntingtonshire.50 Right Rev. Lord Bp. of Oxford's Sermon before
the Society for Propagation of the Gospel, 20th
of Feb. 1740. And50 Collection of Papers printed by Order of the
said Society. Presented by that Society.36 Rev. Dr. Bateman's Sermon at St. Bride's
Church before the Trustees for Georgia, 19th
March, 1740-41.12 General Account of Monies and Effects receiv-
ed and expended on the Colony of Georgia
for one Year. A Present from the Trustees
for the said Colony.50 Account of the Infirmary at Westminster, pre-
sented by the Trustees.400 Right Rev. Lord Bp. of Bangor's Sermon be-
fore the Society Corresponding with the Incorpo-
rated Society in Dublin, &c. 18th March,200 Right Rev. Lord Bp. of Cork's Sermon, 20th
March, 1739, before the Incorporated Society
in Dublin for Charter Schools. A Present
from the said Society.25 State of the Society in Scotland, for propagating
Christian Knowledge. And,25 Rev. Mr. Webster's Sermon at Edinburg, 12th
Jan. 1741. Presented by the said Society.200 Rev. Dr. Watts's Divine Songs for the Use of
Children. Presented by Henry Salway Esq; of
Elton in Shropshire.84 Rev. Mr. Fenwick's Help for the Sincere in plain
Meditations. A Present from a Person desir-
ing to be unknown: to be distributed among
the Masters of the Charity Schools in and
about London and Westminster.

**Books and PAPERS Bought or Printed by Order
of the SOCIETY.**

- 450 Copies of the Standing Orders of the Society.
- 1500 Archbishop Tillotson's Persuasive to Frequent Communion.
- 100 Dr. Worthington on The great Duty of Self-Resignation to the Divine Will.
- 2000 Right Rev. Lord Bp. of St. Asaph's Sermon at the Anniversary Meeting of the Charity Schools.
- 2000 Accounts of the Society for the Year 1740.
- 2000 Admonition against Drunkenness.
- 250 Right Rev. Lord Bp. Bull's Companion to Candidates for Holy Orders.

PACKETS sent to Subscribing and Corresponding Members.

- 42 Extraordinary Packets, from Half a Crown to Six Pounds in Value.
- 222 General Packets, consisting of Books and small Tracts sent into the Society's Store.
- 208 Packets at the Desire of several Members, consisting of 956 Bibles.
- 472 449 New Testaments.
- 1261 Common Prayer Books.
- 3867 Other Books bound.
- 1379 Small Tracts stitch'd.
- In all. — 27912

Casual

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*Casual BENEFACtIONS to the General
Designs of the SOCIETY, from the 25th
of April, 1743, to the 20th of Februa-
ry following, when the SOCIETY
Accounts were last Audited, were as
follow.*

THE	Most Reverend His Grace the Lord	Archbp. of Armagh, Primate of all Ireland,	£ 9 9
The Rev. Dr. William Lunn, Archdeacon of Huntington, at Admission, 1 1			
The Rev. Mr. Collins, Vicar of St. Ethr in Cattickall, 1 1			
The Rev. Dr. Philip Bearcroft, Preacher at the Charter-House, at Admission, 1 1			
The Rev. Mr. Francis Duckett, Rector of Little Hoby, Leicestershire, 1 1			
The Rev. Dr. Robert Mawell, Vicar of Gresley, Thurrock in Essex, at Admission, 1 1			
The Rev. Mr. Williams, Prebendary of Brecon, by the Lord Bp. of St. David, 2 2			
A Gentlewoman desiring to be unknown, by Mr. Newman, 1 1			
The Rev. Mr. Gregory of Wotton-under-edge, in Gloucestershire, 2 2			
A Gentlewoman unknown, by the Lt. Bp. of Chester, 1 1			
The Rev. Mr. Gay, Vicar of St. Leonard's, Exeter, 1 1			
William Short, of Exeter, Esq; 1 1			
Henry Salver of Elton in Shropshire, Esq, 1 1			
The Rev. Mr. Chancellor Wynd, by the Lord Bp. of St. Asaph, 1 1			
The Rev. Mr. Commissary May at Jamaica, 2 2			
Mr. John Beckbam of Swaffham in Norfolk, at Ad- mission, 1 1			

Brought forward	—	43	14	3
The Rev. Mr. Spark Canham of London, at Admission,	1	1	0	
David Ravaud, Esq; at Admission,	1	1	0	
The Honourable General Oglethorpe, remitted from Georgia, 25 July 1751	5	0	0	
Lady Blount, and Mrs. Grace Butler, being Part of Mrs. Eliz. Butler's Legacy to charitable Uses; by the Hands of the Rev. Dr. Hales of Teddington,—	25	0	0	
The Rev. Mr. Southern, Vicar of Coddington, Salop.	1	0	0	
The Right Rev. Dr. Weston, late Lord Bp. of Exon.	5	0	0	
The Rev. Mr. Philip Fletcher of Rumford, Essex, —	2	2	0	
The Most Rev. his Grace the Lord Archbishop of Canterbury, —	10	10	0	
The Rev. Mr. Poller, Archdeacon of Oxford, —	3	3	0	
The Rev. Mr. Stanley, at Liverpool, —	5	0	0	
The Rev. Mr. Huys, Rector of Clystibdon, Devon, —	1	1	0	
The Rev. Mr. Portm, at Exeter, —	0	1	0	
The Right Honourable the Lord Digby, —	0	0	0	
The Rev. Mr. Cookson, Vicar of Lead, —	1	1	0	
Samuel Clarke, Esq; by Edward Haistwell, Esq; —	5	5	0	
Mrs. Courthope of Stodmarsh in Kent, —	1	1	0	
The Rev. Mr. Fenwick, of Hallaton, Leicestershire, by sundry Benefactions, viz: Nomina	1	0	0	
Lady Palmer of Carlton, —	16	0	0	
Mrs. Hester Palmer, —	16	0	0	
Three Ladies desiring to be unknown, —	6	0	0	
A Gentleman desiring to be unknown, —	10	6	0	
Mrs. Parkin, —	2	0	0	
Three Gentlemen desiring to be unknown, —	3	3	0	
A Lady desiring to be unknown, —	1	0	0	
Another Lady, ditto, —	10	6	0	
Mrs. Fenwick, —	2	0	0	
Mrs. Bewick, — In all	2	0	0	
A Gentlewoman desiring to be unknown, —	1	0	0	
The Rev. Mr. Geo. Fenwick himself, —	2	2	0	
	5	6	0	
Total —	141	1	3	

BENEFACTIONS to the Protestant Missions
in EAST-INDIA.

W illiam Bedingfield of the Inner Temple, Esq;	—	2 2 0
A Gentlewoman desiring to be unknown, by James Vernon, Esq;	—	1 7 0
Another Gentlewoman desiring to be unknown, by Mr. Newman,	—	0 17 0
A Person desiring to be unknown, by John Tho- rold, Esq;	—	6 0 0
Another Person desiring to be unknown, by Tho. Carew, Esq;	—	5 5 0
The Worshipful John Andrew, LL. D. Chancellor of London,	—	20 0 0
John Jervis, of Darlington in Staffordshire, Esq;	—	5 0 0
A Gentlewoman desiring to be unknown, by Hum- phry Sydenham Esq;	—	10 0 0
A Gentlewoman desiring to be unknown, by Mr. Torriano,	—	5 5 0
The Rev. Mr. Lamplugh, Residentiary of York,	—	3 3 0
The Rev. Mr. Jos. Harrison, at Cirencester,	—	1 1 0
Mr. Robert Powell of Cardiff, Glamorganshire,	—	0 10 6
The Rev. Dr. Osborn, Rector of Clifton in Bedfordshire,	—	1 1 0
The Rev. Mr. Geo. Ault, Vicar of Arlesey, by Dr. Osborn,	—	1 1 0
A Person desiring to be unknown, by the Hands of Benjamin Hoare, Esq;	—	5 5 0
Sundries paid by William Tillard, Esq; viz. from		
The Rev. Dr. Hall, Prebend. of Durban,	—	5 5 0
The Rev. Dr. Eden, Prebend. of Durban,	—	3 3 0
Rev. Dr. Knatchbull, Prebend. of Durban,	—	2 2 0
Right Rev. Lord Bp. of Oxford,	—	5 5 0
Right Rev. Lord Bp. of Gloucester,	—	5 5 0
Robert North of Scarborough, Esq;	—	5 0 0
	—	26 0 0
Carried forward	—	93 17 6

I. S. D.

	Brought forward —	93	17	6
The Rev. Mr. Bowyer, Vicar of Marloch in Somersetshire,	—	1	1	0
The Rev. Mr. Daubrie of Stockton, from a Society of Clergymen in Shropshire, —	—	2	2	0
The Rev. Mr. Gibb of Bristol, —	—	2	2	0
The Lady Curzon, —	—	5	0	0
The Rev. Mr. Edward Lunn, Rector of Denton, Kent, —	—	1	1	0
William Hammond, Esq; of St. Albans, Kent, —	—	1	1	0
Mr. Williamson of Alford, Lincolnshire, —	—	2	2	0
Nicholas Charnels of Snarston, Leicestershire, Esq; —	—	1	1	0
A Lady desiring to be unknown, by Hands of the —	—	5	5	0
Rev. Dr. Thomas, —	—	5	5	0
The Rev. Dr. Fenton of Lancaster, —	—	4	6	6
Sundries remitted by the Rev. Mr. H. Green of Derby, viz.	—			
Lady Hufsey, —	—	3	3	0
Samuel Crompton, Esq; —	—	1	1	0
Mrs. Fitzherbert, —	—	0	10	6
Rowland Cotton, Esq; —	—	0	10	6
Isaac Barrow, Esq; —	—	0	10	6
Thomas Gisborne, Esq; —	—	0	10	6
The Rev. Mr. William Chambers, —	—	0	10	6
And several others, —	—	3	3	6
	—	10	0	0
The Rev. Mr. Stanley, of Liverpool, —	—	1	7	0
A Person desiring to be unknown, by —	—	5	5	0
the Rev. Mr. Stanley, —	—	5	5	0
Another Person unknown, by ditto, —	—	1	0	0
	—	6	6	0
Mr. Edward Byrom, of Lowton in Lancashire, —	—	1	1	0
Mr. Mervin, of Heanton in Devon, —	—	1	1	0
The Rev. Mr. Newte, of Tiverton, Devon. —	—	5	5	0
Sundries remitted thro' Mr. Newte's Hands, —	—	4	4	0
	—	9	9	0
Carried forward —	—	148	3	0

	Brought forward —	148	30
Sundries remitted by the Rev. Mr. Vincent Perronet, Vicar of Shoreham, viz.			
Mrs. Borrett, Relict of John Borret, Esq;	2 2 0		
Mrs. Ruth Borrett,	1 1 0		
Thomas Borrett, Esq; Prothonotary of the Common Pleas,	2 1 0 0		
Mr. John Wood, of Shoreham in Kent, —	8 1 1 6		
Mr. Nicolas Townsend, of the same Place, —	0 1 0 6		
Rev. Mr. Perronet, Vicar of Shoreham, —	1 1 6 0		
	—	28	1 0
The Rev. Mr. Sneyd of Henningham in Essex, —	1 1 0		
The Right Honourable the Lord Digby, —	10 0 0		
The Rev. Mr. John Salwey, at Worcester, —	2 2 0		
Sundries paid by the Right Rev. the Lord Bishop of St. Davids, viz.			
Rev. Mr. George Pbilipps, Minister of St. Mary's, Haverfordwest, —	1 1 0		
Rev. Mr. Owen Pbilipps, Rector of Bigelly, —	2 2 0		
	—	3	3 0
Rev. Mr. Hopton Williams, Vicar of Preston in Kent, —	1 1 0		
Two Persons desiring to be unknown, by Hands of the Rev. Mr. Williams, —	1 1 0		
	—	2	2 0
Mr. Christopher Bowerbank, at Weyhill near Andover in Hampshire, —	1 1 0		
Sundries by the Rev. Mr. Fenwick, of Hallaton in Leicestershire, viz. from			
Mrs. Barton, —	0 1 0 6		
Two Ladies desiring to be unknown, —	2 2 0		
A Gentleman desiring to be unknown, —	1 1 0		
Another Gentleman desiring the same, —	2 2 0		
A Lady desiring to be unknown, —	1 1 0		
	—	6	16 6

Carried forward — 202 9 6

	Brought forward —	202 9 6
The Rev. Mr. Cookson, Vicar of Leeds,	1 1 0	
Mrs. Isabella Smithson, of Wakefield, Yorksb.	2 2 0	
Mr. John Gill, of Sandal-Magna, Yorkshire,	0 10 6	
The Rev. Mr. Charles Zouch, of the same,	2 2 0	
		5 15 6
Mrs. Courthope, of Stodmarsh in Kent, by the Hands of the Rev. Mr. Archdeacon Denne,	3	2 2 0
Sundries by the Rev. Dr. Stevenson, Rector of Colwell in Herefordshire, viz. from		
Mr. John Skipp,	—	1 1 0
Mr. Francis Biddulph,	—	0 10 6
Mr. Thomas Salwey,	—	0 10 6
Mr. Robert Biddulph,	—	1 1 0
Mr. Charles Berrow,	—	0 10 6
Mr. G. Pricbard,	—	0 10 6
Mr. Jo. Cocks,	—	1 1 0
Mr. Richard Chambers,	—	1 1 0
Mr. Allen Cliffe,	—	1 1 0
Mr. William Skynner,	—	0 10 6
Mr. Richard Hallings,	—	0 10 6
Mr. Robert Bright,	—	0 10 6
Mr. N. Brydges,	—	0 10 6
Rev. Dr. William Stephenson,	—	1 1 0
		10 10 0
Total	£	220 17 0

T H E Society hereby desire all the BENEFAC-
TORS beforementioned to accept their most hearty
Thanks for the charitable Aid they have given to
their several Designs, at Home or Abroad.

THE

THE proper FORM by which any Benefaction
may be given to the Designs of the Society, to
prevent any Doubt or Mistake, is as follows:

I T E M, I A. B. do hereby give and bequeath
unto C. D. of
and E. F. of
the Sum of
upon Trust, and to the Intent that they, or either
of them, do pay the same to the Treasurer or
Treasurers for the Time being, of a Voluntary
Society, commonly called or known by the Name of:
The Society for promoting Christian knowl-
ledge, which first met about the latter end of
the Year 1698. and now do, or lately did, hold
their Weekly Meetings at their House in Bart-
lett's Buildings, Holborn: Which said Sum of
I desire
may be applied towards carrying on the Charita-
ble Designs of the said Society.

N. B. If the Benefactor is pleased to restrain his Charity to any
particular Branch of the Society's Designs, he may add,
either in Great Britain, Palestine, or the East-Indies.

F I N I S.

H H

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		l.	s.	d.
A	Boy's Suit	2	00	31 00
1	Shirt of Doulas Cloth	1	00	01 08
1	Pair of Stockings	1	00	00 09
1	Pair of Wash-Leather Gloves	1	00	00 07
1	Knit Cap, with Tuft and String, of any Colour	1	00	00 09
1	Band	1	00	00 02
1	Pair of Buckles	1	00	00 01
1	Pair of Shoes	1	00	02 02
The Total				00 17 02

The Charge of Cloathing a GIRL.

A Gown and Petticoat, &c. or	1	00	07 06
A Coll and Band of fine Ghenting	1	00	01 00
A Shift of Doulas Cloth	1	00	01 08
A White, Blue, or Chequer'd Apron	1	00	01 00
A pair of Leather Bodice and Stomacher	1	00	02 06
1 Pair of Woollen Stockings	1	00	00 09
1 Pair of Shoes	1	00	03 00
1 Pair of Buckles	1	00	00 01
1 Pair of Wash Leather Gloves	1	00	00 07
The Total			
	00	17	01

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And Women at _____ 00 02 11

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An Account of the RATES of Cloathing Men and Women.

M E N.

		L. s. d.
O	NE Man's Suit,	18 s. or
O	One Shirt Dowlas	0 16 00
O	One Pair of Hose	0 02 08
O	One Pair of Shoes 3 s. 10 d. or	0 01 02
20	00	<hr/>
10	00	<hr/>
20	10	<hr/>
20	10	<hr/>
		The Total
		1 2 10

W O M E N.

		L. s. d.
O	NE Gown and Petticoat, 14 s. or	0 12 00
O	One Shift Dowlas	0 02 08
O	One Cap	0 00 08
O	One Pair of Hose	0 01 00
O	One Pair of Shoes	0 02 00
O	One Pair of Bodice and Stomacher	0 03 00
O	One Check'd Apron, 1 s. 6 d. or	0 01 04
10	00	<hr/>
10	00	<hr/>
10	10	<hr/>
10	10	<hr/>
		The Total
		1 03 05

N.B. You may be furnished with these Things by HENRY WAYTE, at the Old Warehouse next the Crois Keys Inn in Woodstreet, near Cheapside, London; or may have these Goods, made or unmade, at the lowest Prices.